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STUDIES ON BUDDHISM IN JAPAN

VOLUME TWO

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Introduction to Studies on Buddhism in Japan

IT IS certainly a matter of very great importance that Buddhist scholars are to shortly enjoy the benefits of the researches into Buddhism made by various scholars in Japan. And we earnestly hope that western students will study Japanese Buddhism, grasp its essential features, and spread a knowledge of them to their countrymen.

The development of Japanese culture has been greatly influenced by Buddhism; thus it must be viewed through Buddhism in order to be understood effectively. As both Shintō and Confucianism have also had a deep influence, we cannot say that our culture may be understood through Buddhism alone. But if we ignore Buddhism no true comprehension of the subject can be acquired.

I. The Introduction of Buddhism and its Prediction

According to the *Nihongi**, Buddhism was introduced to Japan in October of the 13th year of the Emperor Kimmei's reign (552 A.D.) when a messenger from King *Seimei* (聖明王) of *Kudara* (百濟) arrived at the Imperial Court of Japan bearing presents of a gold and copper image of the Buddha, copies of Buddhist scriptures, banners and other ceremonial articles.

Buddhism had entered China 550 years after the death of the Buddha, that is in the year 64 A.D. and found its way

*Chronicles of ancient Japan written in 720 A.D. by Prince Toneri, Ō-no-Yasumaro and others.

to Japan 1038 years after the death of the Buddha — 1388 years ago.

However, according to recent researches of various scholars, Buddhism is said to have been introduced into Japan in the 4th year of the Emperor Senka (539 A.D.) viz. 14 years before the 13th year of the reign of the Emperor Kimmei and there is a great deal of evidence to support this theory. Although this may be accepted as fact, the *Nihongi* is the historical authority upon which most people rely for the date of the introduction of Buddhism from Korea. I will therefore treat the subject according to the data provided by the *Nihongi*.

When King *Seimei* of *Kudara* sent his messenger with an image of the Buddha as a present to our Emperor, he attached with it a memorial the concluding lines of which may be translated: "If Buddhism is introduced into the Imperial Court of Japan and spread throughout your country, the Buddha's prophecy will be fulfilled for the Buddha said in his teachings that Buddhism would spread to the East."

I do not know whether the Buddha made such a prediction or not; however, this "eastern penetration of Buddhism" or "eastward advance of Great Dharma" was believed in China. The prediction was also believed in India. As for the word "eastern," Japan is most eastwardly situated. We cannot determine with any certainty what scriptures were first brought from Korea; but we do know that 50 years later Prince Shōtoku wrote a commentary on the Hokekyō (*Sad-dharma-puṇḍarika Sūtra*). Thus the Hokekyō must have been one of the most ancient scriptures brought from Korea and has, therefore, a most important connection with the development of Japanese Buddhism. Sūriyasoma, the Indian scholar and teacher of

Kumārajīva, said: "The light of Buddhism will set in the West and shall spread to the East, therefore this scripture has Karma-relation with the North-East." The scripture to which Sūriyasoma referred is, of course, the Hokekyō. Hence, when Buddhism finally took root in our country, the prediction of the "eastern penetration of Buddhism" referred to in the above memorial was in truth fulfilled. And now that so many years have passed since its introduction, there can be no doubt that it is most deeply rooted in the country — a fact which is clearly demonstrated by our history.

II. The Effects of the Introduction of Buddhism

Forty one years after Buddhism arrived, came the reign of the Empress Suiko which continued for thirty six years. During this time when Prince Shōtoku was regent for his Imperial Aunt, Buddhism experienced one of its most flourishing periods. Prince Shōtoku was a great scholar and selected the Hokekyō, Yuimakyō (*Vimalakīrti Sūtra*), and the Shōmangyō (*Śrīmālādevīsīmanāda Sūtra*) upon which he wrote commentaries. These Three Mahāyāna Scriptures are the most ancient classics preserved in Japan. That this illustrious Prince was able by his great genius to select and so brilliantly comment upon the most important truths from these scriptures has always been a matter which has won the admiration of the Japanese people throughout the ages up to the present day.

However we may regard these scriptures, there is no doubt that the Hokekyō stands out above them all. The Yuimakyō is the Sūtra for laymen, while the Shōmangyō is the Sūtra for women. These interpretations had not even been attempted

in China and India ; they were the outcome of Prince Shōtoku's originality of thought and expression.

Prince Shōtoku also drew up the first constitution of Japan in the second article of which he exhorted the people to respect the Three Treasures, "Buddha, Dharma, and Saṃgha," "for these" he said, "are the destination of all sentient creatures, the unmistakable truth for all nations, and the fellowship for all nations." In this way he impressed the people with a respect for Buddhism in the constitution of the country, the effect of which was revolutionary. It is hardly necessary to state that from most ancient times the Japanese people have centred themselves around the Imperial Family. Thus it may be easily imagined what great influence and impression was made by a Prince of the Imperial Household who took it upon himself to spread and develop the teaching of Buddhism. This may also explain why the religion took such deep root in the life of the nation.

Buddhism did not merely effect religion and philosophy but also had far-reaching effects upon painting, sculpture, and architecture. It was through Buddhism that the vocal as well as instrumental musical instruments were developed. It had, of course, a great effect on literature. Indeed, it sank deep into the hearts of all people.

In the Kamakura period the Zen sect made its appearance in Japan. Although its teaching had been known to a certain extent before this time, it was not until the Kamakura period that it acquired a wide appeal. This sect in particular had a great influence upon the arts, gardening and architecture ; moreover, it had its influence upon Bushidō, and upon the spiritual life as well as the customs and manners of the people.

It is easily understood then that through Buddhism a thorough knowledge may be obtained of Japanese culture. This is particularly true in respect of painting which was so much affected by Zen, also of sculpture and of the tea ceremony, the latter being an offshoot of the Zen sect. Furthermore, there are many other things which were influenced by the refined tastes of Zen ideals and which cannot be understood without some knowledge of its teaching. Bushidō, which is now well-known in other countries, is essentially a product of Japan. It is in the Kamakura period that Zen gave to Bushidō through its strict physical and spiritual training a far greater significance and deep spiritual foundation.

III. The Progress of Japanese Buddhism and its Characteristics

In the course of its rapid progress Japanese Buddhism developed remarkable characteristics of its own. In the Nara period six different sects came into being. Of these sects, the Sanron and the Hossō were of the Gon-daijyō or the quasi-Mahāyāna schools, while the Kusha, Jōjitsu, and Ritsu were of the Hīnayāna schools. However, the sixth sect, the Kegon, was the first sect of the Jitsu-daijyō or the real Mahāyāna school. Today the Hīnayāna sects have disappeared and only one temple of the Ritsu sect remains. There are still about fifty temples of the Hossō sect in existence, but the Sanron sect has become defunct. However, the Hīnayāna and the quasi-Mahāyāna schools are still studied as systems of Buddhism; but in practice they have given way to the Mahāyāna teachings.

Our country is known as the "land best suited to Mahāyāna Buddhism" which is quite true for Japan is the principal country in the world which follows the Mahāyāna teachings. This fact may be attributed to Prince Shōtoku's special selection of the Three Mahāyāna Sūtras on which he wrote commentaries, laying particular stress on the Hokekyō, and these commentaries have been handed down to the present day.

In the Heian period Dengyō Daishi established the Tendai sect which became the foundation for almost all subsequent sects—thus carrying on the work which Prince Shōtoku had started.

It was Dengyō Daishi who brought together under Tendai the four different sects of *En* or the comprehensive doctrine, *Mitsu* or the Tantrayāna, *Zen* or the Dhyāna, and *Kai* or the Vinaya. He also blended or rather reconciled the teachings of Shintō with those of Buddhism. He was indeed the great harmonizer. The main teaching of this sect is of course the Tendai or the comprehensive doctrine (*En*) and its principal scripture the Hokekyō.

The Jōdo sect was founded by Hōnen Shōnin in the Kamakura period and is the basis upon which Shinran Shōnin founded his Jōdo Shin sect. Nichiren instituted the Hokke (Nichiren) sect, while Dōgen founded the Sōtō, and Eisai the Rinzai sects.

All of these above-mentioned men of religion studied at Mount Hiei, where Dengyō Daishi established the Kompon Chūdō, known as the "Chief Seat of Buddhism for Ensuring the Security of the Country," to emerge as the leaders of the spiritual world of Japan. We must, therefore, recognize the Tendai sect as the foundation of true Japanese Buddhism.

It was the belief of Dengyō Daishi that the Hīnayāna teachings and commandments would never satisfy the spiritual needs of the Japanese people. So he repudiated the Hīnayāna commandments which he himself had received and attempted to establish the altar at which the Mahāyāna commandments are received by novices at Mount Hiei. He met great opposition from the priests of the six sects in Nara and it was not until one week after his death that permission was granted for the free establishment of the Mahāyāna altar at Mount Hiei. Dengyō Daishi is therefore the founder of Japanese Mahāyāna Buddhism.

Kōbō Daishi who appeared at the same time as Dengyō Daishi, founded the Esoteric Shingon sect, but this teaching is also Mahāyāna. Today, every one of our Buddhist sects follows the Mahāyāna teaching.

There are many Buddhist countries, but most of them are following Hīnayāna Buddhism. At one time Mahāyāna Buddhism flourished in China, but Buddhism in general declined in that country after Sung and Yüan dynasties and is now not so prominent as in Japan.

It must be understood that Buddhism in Japan has become truly Japanese in character and has little in common with that practised in other Buddhist lands. It is Mahāyāna Buddhism, but is at the same time a nationalistic Buddhism or rather Buddhism advocating loyalty to the Imperial Household. These are its distinguishing characteristics. I think it important therefore that students of Japanese Buddhism bear this in mind.

Conclusion

Although the Buddhism of other countries may be understood, it is quite natural that Japanese Buddhism is not easily comprehended. But if Japanese Buddhism cannot be properly understood then it is impossible for anyone to understand Japanese culture. I may say, however, that in coming to an understanding of Japanese Buddhism, one appreciates the finest points of all Buddhism in general. To trace its history we must of course investigate early Indian and Chinese Buddhism thoroughly. But in order to clearly realize the results of Buddhist teaching upon the Japanese people and upon the nation as a whole, then it is necessary to make an intensive study of Japanese Buddhism.

Dr. TETSUJIRŌ INOUE

President of the International Buddhist Society

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Buddhism in Japan

By

KEIKI YABUKI D. LITT.

and

PROF. JACK BRINKLEY

Introduction

In his famous book "Kokoro" Lafcadio Hearn says that "The relative absence from the national character of egoistical individualism has been the saving of an empire; has enabled a great people to preserve its independence against prodigious odds. Wherefore Japan may well be grateful to her two great religions, the creators and preservers of her moral power: to Shintō, which taught the individual to think of his emperor and of his country before thinking either of his family or of himself; and to Buddhism, which trained him to master his regret, to endure pain, and to accept as eternal law the vanishing of thing loved and the tyranny of things hated."

These pertinent and instructive remarks are in one respect absolutely true, but we have another important aspect, which must not be overlooked. Whatever may be asserted to the contrary, Buddhism unquestionably rose in far distant India and only after a somewhat stormy but triumphant passage across China and Korea reached Japan. In this respect it is purely and simply a foreign religion.

The importation of an alien civilization is like the willing acceptance accorded to a bride, more especially so, in a country where the family system prevails. She is at first, to a certain degree, a stranger, but in time grows to be a very important and not infrequently an indispensable member of a household. For the preservation of a family inter-marriage and for the healthy development of a race consanguinity must be at all cost avoided. The same rule is noticeable with civilization, for without a generous importation from time to time of foreign culture, thus instilling fresh vitality into the previous one, a deterioration after a certain period sets in. Such being the case Japan was fortunate enough to introduce the elements of culture

from foreign sources on two different occasions during her history and was able thus to renovate her entire system. The first influx commenced from the reign of Emperor Ōjin at the end of third century and lasted for over one thousand years up to the beginning of the Meiji Era in 1868. This stream flowed intermittently from the eastern hemisphere into this country and had in its main features a spiritual colouring. The second influx was from the beginning of the Meiji Era and came more or less directly from the west. It is still continuing and in its chief aspect it is both scientific and materialistic.

During the whole course of Japanese history each successive Emperor, no matter to what cult he happened to belong displayed such tolerance, that there was not a single war, which could properly be called a war of religion. If we can regard Shintoism as the root and trunk with Confucianism as the branches and leaves then surely Buddhism can be compared to the blossoms and fruit of the tree of Japanese civilization. It is a matter of common knowledge that Confucianism, after seeing the light of day in China and having grown to maturity in that country, came to Japan in a more or less undiluted form, but with Buddhism it was rather different. The teachings of Śākyamuni originated in India and in this respect they are a pure Indian product. On its long pilgrimage, however, through Asia, and particularly the western provinces of China, where Greek, Persian, and Turkish elements formed by no means a negligible quantity, they ultimately reached the shores of this island, after having gained further enlightenment and enriched their essential quality in China and Korea. Having said this much, it would hardly be considered an exaggeration to add that we have here a system of teaching in which is incorporated nearly all that is best and most refined in the life of the Far East. After a little while, this newly imported product of continental Asia was able to assimilate itself to with the already established ideas, customs and manners of this country that the fusion became well nigh perfect and in this way giving Japanese civilization fresh vitality, stability and permanence. As Capt: Brinkley says in his "A History of the Japanese People," Buddhism, introduced into Japan in A.D. 552, doubtless supplied the chief incentive to the acquisition of knowledge. But while dwelling on the subject of borrowing from other countries, it is as well to remember that the Japanese were not only gifted with the capacity

for imitation, but also of adaptation and of completely transforming whatever was introduced to suit their own national characteristics. The late Sir Charles Eliot in the prefatory remarks to his, in many ways, most remarkable book entitled "Japanese Buddhism" says that "Japanese Buddhism, though imported from China, has a flavour of its own. The impressions of the tourist are confirmed by the researches of the historian. Any technical definition of Japanese Buddhism as a form of Mahāyāna is inadequate. Whatever its pedigree may be, whatever the doctrines it accepts in theory, its various phases not only to-day but in some thousand odd years of history smack of the soil" and in a page or two later he further states that "it is Buddhism that shows the influence of Shintoism rather than vice versa, for it has been obliged to sanction the veneration of ancestors as a general principle and also many local beliefs and customs. Yet the peculiarities of Japanese Buddhism cannot be explained as an imitation of Shintō. They are due rather to the bold freedom with which the Japanese made selections from the unwieldy mass of Indian and Chinese ideas presented to them. In religion as in other matters they showed a talent for combining imitation with transformation." A similar opinion is expressed by W.G. Aston in his "A History of Japanese Literature," a book published some thirty eight years ago by Messrs. Appleton and Company, New York. In the chapter on the Archaic Period he says that "China with its ancient civilization, its copious and, in many respects, remarkable literature, and a history which goes back far more than two thousand years, has for many centuries exercised a commanding influence over all its neighbours. What Greece and Rome have been to Europe, China has been to the nations of the Far East. Japan, in particular, is very deeply indebted to it. There is no department of Japanese national life and thought, whether material civilization, religion, morals, political organization, language, or literature, which does not bear traces of Chinese influence. Beyond China lies India, which has furnished one important factor in moulding the literature of Japan, namely Buddhism. If, in regard to Japan, China takes the place of Greece and Rome, Buddhism with its softening and humanising influences, holds a position similar to that of Christianity in the Western world." In the paragraph, however, following the above quotation he says that "one must not, however, forget the native genius of the Japanese nation, which in spite of

numerous external obligations, has yet retained its originality. The Japanese are never contented with simple borrowing. In art, political institutions, and even religion, they are in the habit of modifying extensively everything which they adopt from others, and impressing on it the stamp of the national mind." We must admit that Japanese Buddhism possesses something in common with the various form of it dominant in other countries as the cardinal tenets are the same everywhere, yet several features peculiar to it cannot be overlooked. The teachings of Śākyamuni came to Japan at the very outset of her written history and the nation began to drink eagerly at this deep and peerless spiritual and mental fountain, thus extending its mental horizon and giving it a wider and deep vision. Ever since then our ancestors have endeavoured with heart and soul for well nigh twelve centuries to bring this nation up to the highest moral level. They have also sought to learn the best that continental Asia could offer in knowledge and refinement through the medium of Buddhism, and their assiduity and persistence have to a large extent been rewarded. Assimilation, not only manifested itself in the improvement in the taste and manner of living, but also saw its principles successfully embodied in legal and political institutions. Incidentally, they created a Buddhism richer, when compared in artistic beauty, more active in social work and more practical in the elucidation and application of its doctrines, than those which prevailed in other countries. In its existence it was unique of its kind. It may be as well to stress this point a little more by explaining that Indian Buddhism differs from the Chinese, as much as the latter differs from the Japanese. When all is said and done, the acceptance of Buddhism was only achieved after an almost complete transformation of its doctrines to meet the requirements of the Japanese.

However that may be as far as we know there is at the present times, no country in the world, which has kept the Confucianism of China and Buddhism, the product of India, in their pristine beauty and integrity as Japan has done. It can well be said with a certain amount of justifiable pride that the people of this country have not only assimilated these teachings, but have also improved them. This statement is not meant to imply that we have improved their intrinsic qualities, but that we have at least managed to show them in the best possible light. In Japan, Buddhism is still flourishing and Confucianism is very much a living force. Paul Louis Couchoud has

these few eulogistic words on modern Japan—Actually Buddhism has ceased to exist in the land of its origin and can only be seen in all its activity in the land of its adoption. It is almost the same with Chinese civilization. When consider this, we can call Japan the preserver of the Far Eastern culture. Japan was able, not only, to make the Far Eastern culture her own, but she is fast importing the western civilization and we can say with confidence that in this endeavour she has also been successful. If, by any stroke of misfortune, Japan should ceased to exist, then humanity will suffer a severe loss. Truly Japan holds the key position in the present civilized world.

Japan has been able to accomplish this great mission because she is blessed with the Imperial throne occupied by a single dynasty from time immemorial. Should Japan be in a position to contribute something, however little, to the imperishable possessions of humanity then surely it will be this her Buddhism.

CHAPTER I

Buddhism and Japanese Culture

There are in Buddhism many important sacred writings designated after some flowers, such as *Avataṃsaka*, *Puṇḍarīka* and *Kuśalamūla Samparigraha*. Space will not permit us to give an etymological analysis of these words, but suffice it to say that each one of them denotes some kind of lotus flower. There are not a few with *Vyūha* either as a prefix or suffix, the meaning of which can be rendered into English as sublimity.

Both spiritual and material sublimation are implied in the idea of the Foundation of the Kingdom of Righteousness, which is nothing more than a Buddha land, and actually this ideal was realized to the extent of beautifying the land and improving the condition of the people wherever this faith was adopted. After leaving India, this great teaching passed through the countries in the east of Asia Minor on its pilgrimage to China, and without the least doubt it benefitted the people living in those parts of the world, as nothing else has done before and since. No one could fail to notice this throughout the length and breadth of that vast and wonderful country of China or in those countries in which Buddhism has predominated

a single thing replete with beauty and charm, which does not bear the mark of Buddhist influence. It is thus that "*Nō*" and the art of painting have not escaped this all-pervading force. Even the rites and ceremonies, once practised solely in the precincts of monasteries and temples are now regarded as important items in the annual festivals of the whole people. To specify one out of the many such, the *Kwanbutsu* or the flower Festival which is celebrated on April 8th, to commemorate the birth of the founder of Buddhism, and which had previously only been observed in the Imperial Court, now occupies a most important place. Among the intercessory and commemorative services held for the dead, those which are celebrated after the hundredth day a year or three years after the passing away of a relative are similarly solemnized in China, but services held after seven years are the unique possession of Japan. That aspect of the Buddhist doctrine in which unfading memory and deep reverence, combined with boundless gratitude are encouraged to the founder of a nation, a family or an institution, was very much in harmony with the spirit of ancestral worship, and, for that very reason, the deepest respect and love were centred on it. It may be said without fear of contradiction that the Japanese people's thought is thoroughly imbued with and their customs are completely permeated by Buddhist conceptions. Whether it is their views on life, on their country, on society, or on morality, on education, on politics, on economics, on literature and art or, in point of fact, on anything pertaining to life in general, all have been intimately related to Buddhism. Some of the books in the Tourist Library written to explain the life of Japanese, give a clear indication of what has been so far said. Read the accounts given in the books on the "Tea Cult of Japan" "On Japanese Drama" "On Japanese Architecture" and "The Floral Arts of Japan" and the description of views in "Japanese Cherry," "Japanese Gardens," and "Hot Springs in Japan," and you cannot escape the conviction that Japan is in the fullest sense a Buddhist country.

Special Features of Japanese Buddhism

Dr. Reischauer in his book on "Studies in Japanese Buddhism" says that "The Japanese Buddhism was not the Buddhism of the Pāli scriptures and the religion, which western scholars usually des-

these few eulogistic words on modern Japan—Actually Buddhism has ceased to exist in the land of its origin and can only be seen in all its activity in the land of its adoption. It is almost the same with Chinese civilization. When consider this, we can call Japan the preserver of the Far Eastern culture. Japan was able, not only, to make the Far Eastern culture her own, but she is fast importing the western civilization and we can say with confidence that in this endeavour she has also been successful. If, by any stroke of misfortune, Japan should ceased to exist, then humanity will suffer a severe loss. Truly Japan holds the key position in the present civilized world.

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at one period or another in their history. There may not be any visible traces of it left at the present day, but the explorations carried out during recent years have uncovered several signs, in the light of which it does not leave any doubt in our minds concerning its existence there in former days. When Buddhism first came to Japan there was a crying need for the improvement of the country in every sphere of life. Marquis Ōkuma in his "Fifty years of New Japan" aptly remarks that "among the various industries introduced into Japan by the religious fervour for Buddhism, the following may be mentioned: the carving of images, building of temples, painting and the manufacture of tiles, concrete, lacquered and earthen wares, woven goods, embroideries, paper, ink, and dyeing materials. It was through Buddhism that calendars, music and useful plants were brought into the country, and by means of their philanthropic work, medical art was improved, schools and orphan asylums built, and hot springs discovered. From this array of facts we can safely conclude, that the civilization peculiar to Japan and existing before the Restoration undoubtedly had its source in Buddhism (Pratt, *The Pilgrimage of Buddhism*, P. 468: from "Fifty years of New Japan, London, Smith, Elder and Co. 1910).

During the reign of the Emperor Shōmu, in the thirteenth year of Tempyō (C. 737), the provincial temples (Kokubunji) were called into official existence and received the appellation of "Kokka or State Flower." With the coming of Buddhism into Japan, some two hundred years before this era, we may say that the then existing culture of the Eastern half of the continent of Asia came with it *in toto* as a kind of dowry. Apart from its intrinsic value, the superiority of Buddhism is due to the fact that it acted as a medium for the introduction of the continental civilization, and, incidentally, it did a great deal of good by teaching and impressing upon the people the important fact that anything which is good or righteous, is not the monopoly of any particular person or nation, but it is beyond the narrow confines of national frontiers or individualities. In this we see how great is the stress laid on the true significance of both humanitarian and cosmopolitan conceptions. Gradually the whole doctrine began to find favour with all classes of the people and having been duly assimilated in course of time, began to act in its turn as a strong leaven.

The Japanese language is extremely rich in words of Buddhist origin, showing clearly how much of its thought has penetrated into the daily habits and customs of the nation at large. As an instance of which, the word "master" in Japanese is *Danna*, and comes directly from the Sanskrit word (*Dāna*), meaning charity, thereby showing that the head of a household is supposed to be a man, who is always ready to dispense largesse. The word for greeting is *Aisatsu* and for building *Fushin*, both of which are of Sanskrit derivation. As a matter of fact ideas borrowed from Buddhism are so numerous, that one meets with them very frequently in everyday conversation, so much so, that it is difficult to select a few typical examples out of the many. Another custom prevailing in this country and which is almost universally used in connection with the veneration of the dead, is the one of which Sir Carles Eliot in his "Japanese Buddhism" wrote in this strain.... "In Japan as in all Far Eastern countries Buddhism is closely connected with the veneration paid to the dead. In Buddhist families the mortuary tablets are placed before the household shrine which occupies a shelf in one of the inner apartments and the dead are commonly spoken of as Buddhas (*Hotoke-sama*). This bold language is, so far as I know, peculiar to Japan and is an imitation of Shintō."....

Let us for a moment study those things which surround us in our daily existence and here we notice at once a vertiable profusion of Buddhist influences. To start with the very house in which we dwell has a Buddhist savour, particularly the alcove or *Tokonoma*, an indispensable part of a Japanese room, the decorations found in it, such as the hanging scroll or the delicate flower arrangement and the incense burner, both of which are placed there merely to add a little touch of colour and brightness to an otherwise gloomy spot. Possibly there is in this country nothing comparable to the tea ceremony to foster the æsthetic emotions so powerfully with its refined taste and gracefulness; above all a tea room is the place most suited to spiritual culture. This tea ceremonial not only takes its origin in Buddhism, but is actually clothed in the *Zen* atmosphere. While on the subject of *Zen*, it may not be out of place to mention *Kendō* or Japanese fencing, also closely connected with the school of meditation, and which played an important role in the history of Japan and is, at present one of the essentials in the physical culture of youth. To sum up, it is not too much to say that there is not

a single thing replete with beauty and charm, which does not bear the mark of Buddhist influence. It is thus that "*Nō*" and the art of painting have not escaped this all-pervading force. Even the rites and ceremonies, once practised solely in the precincts of monasteries and temples are now regarded as important items in the annual festivals of the whole people. To specify one out of the many such, the *Kwanbutsuye* or the flower Festival which is celebrated on April 8th, to commemorate the birth of the founder of Buddhism, and which had previously only been observed in the Imperial Court, now occupies a most important place. Among the intercessory and commemorative services held for the dead, those which are celebrated after the hundredth day a year or three years after the passing away of a relative are similarly solemnized in China, but services held after seven years are the unique possession of Japan. That aspect of the Buddhist doctrine in which unfading memory and deep reverence, combined with boundless gratitude are encouraged to the founder of a nation, a family or an institution, was very much in harmony with the spirit of ancestral worship, and, for that very reason, the deepest respect and love were centred on it. It may be said without fear of contradiction that the Japanese people's thought is thoroughly imbued with and their customs are completely permeated by Buddhist conceptions. Whether it is their views on life, on their country, on society, or on morality, on education, on politics, on economics, on literature and art or, in point of fact, on anything pertaining to life in general, all have been intimately related to Buddhism. Some of the books in the Tourist Library written to explain the life of Japanese, give a clear indication of what has been so far said. Read the accounts given in the books on the "Tea Cult of Japan" "On Japanese Drama" "On Japanese Architecture" and "The Floral Arts of Japan" and the description of views in "Japanese Cherry," "Japanese Gardens," and "Hot Springs in Japan," and you cannot escape the conviction that Japan is in the fullest sense a Buddhist country.

Special Features of Japanese Buddhism

Dr. Reischauer in his book on "Studies in Japanese Buddhism" says that "The Japanese Buddhism was not the Buddhism of the Pāli scriptures and the religion, which western scholars usually des-

cribe when they speak of Buddhism, but it was that expanded and much modified religion which we know as Mahāyāna Buddhism."

The Three Treasures play an exceedingly important role in Japanese Buddhism, and, as is usual, they consist of Buddha, the Teacher, Dharma or his doctrines and Saṃgha the body of followers or the priesthood. To the student of Buddhism, there is a great temptation while on the subject of the Three Treasures to make a comparison with the Christian idea of Trinity, but a little unbiassed investigation will at once prove that the implied concept is totally different. Wherever we find Buddhism, we find the Three Treasures deeply revered, and the first condition, in this country, at least, of the acceptance of the Faith is to show respect for them.

There are several explanations of Three Treasures, but the one which is generally given, and is perhaps, most popular and almost universally accepted is that they consist of Buddha's Image, the Holy Texts and the Priesthood. A comparison of the various objects forming the Three Treasures in countries where the Northern or Mahāyāna Buddhism prevails with those in which the Southern or Hīnayāna School prevails is both interesting and remarkable. This is particularly so in the representations of Buddha either in painting or carving, in the texts used for ordinary purposes or in the robes worn by the priests as well as in the ecclesiastical organization, where the difference is most striking. Although in Japan these things may vary among the different sects, and yet they are at one in adopting the Mahāyāna method for salvation and enlightenment, by which we mean that the system employed both for liberation and salvation is that known as Ekayāna or Mono-vehicle as compared to Triyāna or three-vehicle system prevailing elsewhere. But to those readers who are unacquainted with Buddhist terminology, the above explanation would no doubt lack clarity, and it would be as well to elucidate briefly the true meaning. By Triyāna is meant that there are three different methods to assist believers onwards to the path of attainment, each method can be applied to those whose mental power has reached that height, so far and no further. Finally when the goal is reached, the degrees of attainment are not the same. But Ekayāna is more comprehensive. Although the one-vehicle system acknowledges that the degrees of mental and spiritual development of human beings, taken as a whole, greatly vary and, as a natural sequence, the paths which lead to the ultimate goal may be innumerable but,

when once that is reached, each being is, in the fullest meaning of the word, on the same plane. And, furthermore, it makes no discrimination nor does it show any sign of partiality to any, for the door of enlightenment is open to all, not only to human beings alone, but to all creation that exists under the sun.

Both the Hinayāna and Triyāna doctrines came to Japan as a part of the Continental Buddhism and, as such, they became the objects of study from the very beginning, and some of their principles being included in the monastic disciplines, yst as an article of faith they hardly ever made any advance. To satisfy the cravings of the heart no one quite felt satisfied with the doctrines inculcated in the Hinayāna. This fact was clearly demonstrated during the Nara Epoch (710-794) when six different schools or sects flourished. Among these those which professed the Mahāyāna teaching, Sanron, Hossō and Kegon held a more important place and obviously appealed to the popular mind, although as an object of study both Kusha (Abhidharma-kośa-śāstra) and Yuishiki (Vijñāna-mātra-siddhi-śāstra) played important roles, and their philosophies were studied assiduously and widely amongst the rank and fashion of the period, as the wellknown saying testifies...“In order to master Kusha doctrine it takes at least, eight years and the Yuishiki a further three.” The sixth Jōjitsu (Satya-siddhi-śāstra) had also a number of students interested in its philosophy. The last three mentioned here are classed among the Hinayāna and, consequently, they were the subjects of much interest to students of Buddhist philosophy and psychology ever since their introduction; even to-day after well over a thousand years the interest has not flagged, but has always been and still is of absorbing interest to many. But of recent years, during the last decade or two, several young scholars have been studying them in the light of science and the result has been well worth their labours.

A little later during the Heian Epoch two schools of Buddhism rose to power. The first saw its inception at the very beginning of the era and was founded by the famous Dengyō Daishi and is known as the Tendai Shū, and the second Shingon Shū, was established by the still more renowned and popular Kōbō Daishi, both of these schools, in every sense of the word, belong to the real Mahāyāna.

Still later in the Kamakura Era (1186-1333) some new schools and sects became predominant, and the first to draw the attention of the country in general was the one founded by Hōnen Shōnin,

called Jōdo Shū or the Pure Land Sect, in which salvation by the grace of the Buddha Amitābha is given by for the most prominent place and enlightenment through one's own wisdom and virtue or in other words salvation depending upon one's own strength remains very much in the background. This sect was followed some years later by another school of a similar type in its system of thought and method of enlightenment, but perhaps relying more implicitly on the mode of salvation through faith and upon the grace of Amida Butsu. This later school is known as Shin Shū and its founder is known as Shinran Shōnin, the son of an illustrious family, but from a very tender age acquainted with the vicissitudes of life. Between the establishment of the Jōdo and the Shin sects, two of the main branches of the Dhyāna or meditative schools were introduced from China. The first newcomer was introduced by Eisai Zenji, and is known as Rinzaï Shū. This was followed a little later by the Sōtō Shū, which had as its chief exponent and teacher Dōgen Zenji. These two contemplative schools employ a very similar method in order to achieve their objective, both relying chiefly on silent meditation. Although they regard book learning and good works as necessary adjuncts, they do not give them the most prominent place. Perhaps in this respect the Sōtō school lays more stress on the development of wisdom or the mental aspect of life, but, on the whole, without entirely despising book learning, they may both be said to regard it merely as subsidiary, and to hold that the true light only comes with the gradual advance in the depths of silent and yet very active meditation. In addition to these there was another school to take a foremost place, and this was none other than the Nichiren Shū, so named after the founder, Nichiren Shōnin, whose fiery personality and ardent love for country and religion made his life that of a veritable martyr. We shall have more to say on the subject of these reformers and founders of the new schools elsewhere, but it is sufficient for the moment to point out that all the schools and sects, which rose to prominence since the Heian era one and all followed the teachings of the Mahāyāna school. There today in this country thirteen different schools and sects, which are again subdivided into fifty six sections. All belong to the Mahāyāna and, broadly speaking, adopt its method of enlightenment and salvation and at the same time follow its moral discipline.

The essential questions in either philosophical speculation or

religious faith regarding the conception of the whither, whence, and what as well as the why and wherefore of both this world and humanity, are answered in Mahāyāna Buddhism in various ways, but they all have one goal in view and that is to reach Buddhahood or to employ the modern phraseology, the manifestation of perfect personality in this very world, in which we are at present living. In order to achieve this end, our first care is to liberate ourselves from the fetters of desire and, at the same time, we must change this illusory world into one of understanding, and so gradually to reach that state known as Nirvāṇa. The system of doctrine affecting the "How" and "Whence" of cosmology and humanity is known as "Engiron" and treats more or less the positive, active and progressive aspect of life. On the other hand, that branch of teaching answering the question of "What" is treated by Buddhist ontology known as "Jissōron." These two systems may be aptly considered as the warp and the woof of the whole Buddhist thought fabric, their close connection being such that they are really indivisible and yet purely for the sake of reasoning and also, in order to satisfy the mentality of the human race this analytical method is resorted to, but merely for the purpose of expediency. To sum up the whole argument, we find ourselves in the position of being able easily to classify among Japanese Buddhism, those schools which place more importance on one aspect of the teachings and those which emphasize another, by which we do not mean to suggest that any of them refuse to recognize the claim of the others as being invalid. The three schools Jōjitsu, Sanron and Tendai lay more significance on the ontological method and Kusha, Hossō, Kegon and Shingon may be said to belong to the phenomenological or "Engiron" system of thought. Having thus indicated in a very general way the difference in the method of teaching between these two groups consisting of seven schools or sects, we may further illustrate this conception by adopting a common method in the gradation of schools in educational circle. Both Kusha and Jōjitsu of Hīnayāna, we may class as elementary, Sanron and Hossō as secondary and the last three, namely, Kegon, Shingon and Tendai as an upper form in a school. In some cases, the classification is done on rather a different footing, and the course of procedure is based upon in the region of philosophy, and thus we have among the ethical group, both Kusha and Jōjitsu, the epistemological, Sanron and Hossō and last of all the

three schools of Kegon, Shingon, and Tendai belonging to the ontological, as a matter of fact the three last schools made serious and determined efforts in the way of clearing up the ontological problems, and finally gave a conclusive answer to the much discussed question of whether to regard this phenomenal world as a mere appearance or not. It is a well known fact that by the end of the Heian Period both the epistemological and ontological, as well as the ethical or any other problems connected with metaphysics were most thoroughly enquired into and the answers were thrashed out more or less to the satisfaction of everybody concerned, and, consequently, it was possible to erect an elaborate system of philosophical thought thereon, so much so that it was left to the later period to do nothing more than to put these theories to a more practical test. Thus we see, concurrently with the rise of Buddhist mysticism, a school entirely devoted to meditation and contemplation, and others which advocated a pure form of pietism, creating a thoroughgoing religious atmosphere by laying special emphasis on faith and faith alone, and avoiding as far as possible, any sort of polemical speculation. We hope that we are not unduly stretching the point, when relying on historical records we affirm that Buddhism is the first universal religion that existed, and for this very reason and because it had long been the sole repository of spiritual inspiration, at the lowest estimate, to the Eastern half of Asia, it acted in virtue of its position as a sort of eternal spring, from whence flowed nearly all the influences that made the life of the Far Eastern peoples worth living. Particularly was this the case with the Japanese civilization, for Buddhism has stamped with its characteristics nearly all the spiritual and mental expressions of this island people, whether in the form of literature or art, philosophy or religion from the very beginning of her authentic history.

On the other hand, it is an interesting and undeniable fact that each nation, in which Buddhism flourished made in its turn also a no negligible contribution of its own to this religious aggregate. Thus we notice in the Buddhism of India, that Śākyamuni's relics and the traces of his long pilgrimage, as well as the sacred teaching in its more or less pristine purity left behind him were made the rallying points. As for China, her painstaking and magnificent translation of volume after volume of sacred texts, a work, which is perhaps unique of its kind in the whole world and on which one

cannot help lavishing admiration, and her rich and erudite commentaries on them may be cited as one of her many wonders. When we come to Japan we see another phase of Buddhism, in its way matured to its fullest extent, playing a leading role. This may be due, perhaps, to the practical temperament of the Japanese people, but whatever may be the cause, there is no doubt, that the keynote right from the beginning was social service. This great faith was adopted by all grades of society and all sorts and conditions of people regardless of their calling in life, and thus left its deep imprint on the very hearts of the people, whose co-operation with the clergy in furthering the spirit of the teaching has always been a peculiar feature. For we notice its inspiration virtually behind all social movements in the past, of every nature whether large or small. When we begin, however, to enquire whether the same assertion can be made in connection with the present, much as we should like to give a positive answer, we unfortunately hesitate in the presence of a cloud of uncertainties. But of one thing we are quite certain, and that is, that the Buddhist spirit is not a dead thing, but, on the contrary, a living force and one can still feel its vitality everywhere, if one takes the trouble to go a little below the surface. It is some thing to be taken into account, if any one wishes to study things Japanese even of our ultramodern times.

It is, perhaps not out of place to mention here a curious historical fact. In the process of turning the Japanese into a Buddhist nation, an almost contrary effect was produced, for Buddhism, it might almost be said, was changed into a Japanese product. Thus we find that Buddhism, so powerful in these islands is, in many of its aspects, peculiarly unique and differs almost beyond recognition from that which has its home in India and China.

It is to be hoped that we shall not be considered guilty of an overstatement when we express our opinion that the true spirit of Mahāyāna Buddhism can only be seen and its influence felt in this country in the present day.

CHAPTER II

Shōtoku Taishi

Although Buddhism was officially introduced into Japan several

decades before the time of Prince Shōtoku, it is quite justifiable to regard him as its virtual founder here, in so far, at least, that he succeeded in organizing it as a fit instrument for social welfare and for the purpose of inculcating moral edification and the principles both of education and politics. He judged Japan to be a suitable soil in which the Mahāyāna ideals could be realized. In many respects his foresight was justified, for practically every sect or school of Buddhism, which flourished in after years belonged to the larger vehicle.

That the Prince was no ordinary mortal can be easily gauged by the manner of the description of his personality and the great administration for his acts in the oldest annals extant, and not least was the name of "Shōtoku Taishi" given by his contemporaries, which signifies, when rendered into English, wise and virtuous. His master, who was a Korean by birth and a scholar of no mean reputation, called this prince a great saint, and the Chinese High Priest Shitaka even went to the extent of crediting him with the power and virtue of a Bodhisattva. Not only among his own people, who naturally loved him and regarded him as a great saint as almost an "Incarnation of Kwannon Nyorai," but in China and Korea, he enjoyed an illustrious reputation second to none, thus imparting an international atmosphere, a rare occurrence in those days, a fact of which can readily be understood judging the position of Japan vis-a-vis her great continental neighbours, politically, financially, and culturally.

About this time the national life of Japan entered a new epoch, for foreign arts and literature were beginning to find their way freely, as they have never done before. In order to cope with the new situation the country was fortunate in finding in the person of Shōtoku Taishi, a rare genius, endowed with all the sagacity and and other necessary attainments. Not the least amongst these was an impartial and liberal mind, with which to formulate the guiding principles in the selection of what was best and most useful of the material brought in from foreign sources. We believe, it would be no exaggeration, to place him by the side of Constantine the Great and that mighty ruler of India, King Aśoka, for he was undoubtedly the founder and a real protector of the faith in this country. Prince Shōtoku was born in the year 574 A.D. that is to say some twenty one years after the official welcome accorded to Buddhism during

the reign of the Emperor Kimmei. His life was at once one of romance and pathos and in him we see a strong man with the tender feelings of a truly religious soul, always ready to sacrifice himself and all he possessed for the welfare of his fellow men. He was also endowed with mental capacity of a rare type, a fact which can easily be substantiated by his scholarly commentaries on the three, perhaps most important, sacred books in Mahāyāna Buddhism. Still on the threshold of youth, for he was only nineteen when he assumed the onerous duties of the regency, for over thirty years he laboured incessantly for the benefit of his country and his people, in the end completely winning the hearts and allegiance of his subjects. During his short but peerless earthly life of forty nine years, he made signal contributions to the civilization of Japan. Although it would be impossible to enumerate all the good he did to his country in the limited space at our disposal, but if we may venture to enumerate a few of the most salient benefits he conferred, they are as follows...

- (1) Compilation of First Constitutional Law.
- (2) Exaltation of national prestige in the eyes of China and Korea.
- (3) The practical application of both Buddhist and Confucian doctrines as guiding principles for daily life.
- (4) Public enterprises and social welfare work.
- (5) Calendar making.
- (6) Encouragement of Music and Painting and other arts and crafts.
- (7) Compilation of a National History.
- (8) Establishment of official titles.

Almost all these enterprises saw their inception at this period.

In appreciating his brilliant achievements, one cannot keep from noticing the fact that he was inspired, in whatever work he undertook, with the sole purpose of placing the empire on a firmer basis, thereby adding more lustre to the already high reputation enjoyed by Japan in those days, both in China and Korea. "It is remarkable" says professor Anesaki in his excellent book, the "History of Japanese Religion" "that Japan produced a man of such extraordinary genius at that critical juncture of her history. He laid the foundation of national unity, guided and inspired the nation with the spiritual ideals of Buddhism, educated the people in the arts,

sciences, and other works of civilization." Both political and social institutions are nothing more than a means, the ultimate goal being an improvement in the mental faculties and moral sense of the people in general. This adage holds good at any time in history. Prince Shōtoku in the first article of his famous Constitution in Seventeen Articles, which is commonly as the first written law of Japan, recommended the cultivation of wisdom and, in the second, he strongly encouraged the fostering of the moral sense by the adoption of the Buddhist faith, which he also regarded as the best means to lay the foundation of national life on the basis of spiritual unity. The second article runs thus... "Reverence sincerely the 'Three Treasures.' The Three Treasures are Buddha, Dharma or Law, and Saṅgha or the Priesthood, for these are the final refuge of all beings and the supreme objects of faith in all countries. What man in what age can fail to revere this law? Few are utterly bad: they may be taught to follow it. But if they turn not to the Three Treasures wherewithal shall their crookedness be straight?" (Aston, *Nihongi*-Vol. II. PP. 129-132). The explanation usually given on the conception of Three Treasures in a literal sense is extremely circumscribed in its outlook, for the first, Buddha, is simply given as an enlightened teacher, whose knowledge may be omniscience or may not be, and his personality verging on the boundaries of perfection. The second, Dharma, is nothing more than the teaching of this wonderful person and, such being the case, the wisdom enshrined therein is nothing short of a revelation of the truth, while the third, Saṅgha, is a community, a brotherhood, or the disciples of Lord Buddha, if not the immediate ones, at least the followers of his teaching. But we prefer to give a wider significance and regard "The Three Treasures" as symbolising an ideal state, in which peace and justice reign supreme with harmony and beauty, to add an extra lustre.

In China at different periods of her long history a series of wholesale persecutions of Buddhism took place, as time after time the Faith was looked upon as subversive to the welfare of the nation. But, on the contrary, in Japan no such large scale persecutions ever took place, owing, no doubt, to the appearance of such a staunch protector of the Faith as Shōtoku Taishi. It was this absence of religious persecution on a scale equal in proportion to that of China, which has, on several occasions, been commented upon by Japanese

historians. Whatever may have been the principal cause of this persecution in China, it most certainly did not have the effect of completely checking the progressive march of the Faith, which must have been regarded almost as an irreparable disaster, but from another point of view, it is something which can be spoken of with pride, although it does not in any way lend itself to the embellishment of her annals. But in Japan, on the contrary, the Faith was revered from the time of Shōtoku Taishi as an appropriate vehicle, by means of which a higher form of civilization was brought over from the continent of Asia, and with it prosperity and a general advance in the national life.

Prince Shōtoku was not only a wise and sagacious administrator and a true leader of men, but also a scholar of deep learning, as we have mentioned before. He must have spent the greater part of his time away from public duty poring over in his study, the books brought from China. His three works are without a shadow of doubt three of the oldest books extant in Japan. They consist of commentaries on the doctrines and thoughts embodied in *Saddharmapuṇḍarika*, *Vimalakīrti* and *Śrīmālādevī Sūtras* or sacred books. These three canons are the most representative and perhaps the most widely used books in the Mahāyāna school. When these writings crossed the sea to China and came to the notice of learned Chinese priests and literati, they elicited unanimous praise and surprise at writer's profound learning and at the fact that Japan should have men of such deep insight and wide knowledge. Among the critics the most famous and perhaps the best known for his scholarly attainments was Myōkū, who wrote a work in six volumes commenting on the Prince's work in general and, particularly, on his *Śrīmālādevī Sūtra*, entitled "Private Selections From The Commentary On *Śrīmālādevī Sūtra*." In those days it was almost an unknown case for a Chinese priest of great learning to write a book on any work by a Japanese, as to do so would be regarded as something beneath his dignity. In these books Prince Shōtoku criticized most severely, although quite fairly, most of the authoritative works on Buddhism. It is interesting to enquire a little into the reasons, which induced him to comment on these three Sūtras. Apart from the question of their being the most widely read and studied, and the fact that the implied thought contained in them are typically Mahāyānistic, all three sūtras have their own characteristic

features and may be said to represent the three most important aspects of the larger vehicle. The *Saddharmapuṇḍarīka Sūtra* displays the magnanimity and universality of outlook, which considers all animate and inanimate creation, whatever its estate, as possessing equal chances and thus sooner or later they will tread the same path and, once having attained it, they will all reach the final goal of enlightenment. Thus imparting the highest value to everything on this earth, possessing inherently the nature of Buddha and the power to attain Buddhahood in the end. The spirit of *Vimalakīrti* is such that even the simple layman can understand and expound the profoundest teachings of the cardinal tenets of Buddhism with the ease and grace of a Bodhisattva. The main thread in *Śrīmaladevī* is the dignified position held by women in the eyes of the Law or Dharma. However meek and lowly she may seem vis-a-vis the man, yet she, too, possesses a divine nature inferior to him in no respect. She, also, can tread equally the path to its ultimate satisfaction, which in the end passes all comprehension. In this manner is the soul of Mahāyānism clearly demonstrated in these sacred writings.

At the period in question, it can have been no easy task to select a suitable subject on which to write out of the voluminous canons. It is very unlikely that systematic classification or anything approaching it has been undertaken by any one as yet, and, consequently, we are involuntarily forced to pay deep respect and homage to the wisdom and wonderful foresight of this illustrious Prince in selecting these three most representative and befitting writings out of the heterogenous conglomeration of materials, and thus setting a guiding principle and giving an everlasting impression to the nation at large at the very beginning of one of the most critical junctures in her history. The guiding principle, which was most urgently needed at this time was none other than the harmonious co-operation of both Buddhism and Confucianism. And we can say without being accused of exaggeration, that the Prince's lofty aspiration was realized to a great extent. For well over one thousand years the two teachings worked conjointly and, together, they are responsible for the evolution of this empire of ours. We cannot deny the fact that in the course of many centuries the absorption of one teaching into that of another had the effect of enriching both systems to an incomparable degree. As a result we see in this country a Confucianism totally different from that of the

Celestial Empire, and a Buddhism differing both from that of India, the land of its birth, and also from that of the Middle Kingdom, the land of adoption. All things considered the only motive, which prompted the Prince, was the desire to see his country reach the highest level of morality and righteousness. In the words of Sir Charles Eliot in his "Japanese Buddhism," "The Revolution wrought by Buddhism was moral as well as literary and artistic. It was the wish of Shōtoku Taishi, who may be regarded as the real founder of Japanese Buddhism, to give his people a better moral code." His strong faith made him realize the necessity of having several centres of worship and from which the religious sentiment and finer feeling might radiate far and wide. This last idea saw its consummation in such noble religious foundations as the Shitennō-ji at Ōsaka, the Hōryū-ji in Nara, Kenkō-ji, Kumagōri-dera, Chūgu-ji and Kataoka-dera and various other magnificent edifices, the architectual beauty of which are an unforgettable monument of his untiring energy for the uplift of society and an epitome of his far-sighted statesmanship. Unfortunately not one of these sacred edifices has survived in its entirety to the present day, perhaps with one exception, the Hōryū-ji at Nara. Of the many buildings composing this famous establishment, however, only a fragment of the original has withstood the ravages of time and the remainder, forming the major part, is an alleged true example of the most ancient type. Experts have recently identified as unquestionably the original buildings the still more or less intact Kondō Hall, Pagoda, Central Gate and Cloister. Having being preserved for more than a thousand years, these buildings are regarded as the oldest wooden structures in existence and such being the case, they are looked upon as the most priceless specimens of the kind in the whole world. Inside these structures are stored many rare examples of art treasures, both painting and glyptic gems and a remarkable collection of furniture and ornaments from the Imperial Palace. Apart from the presence of many objects from China, from India, and a few from Persia, showing the degree of cosmopolitan culture and elegance existing in the Asuka and Nara periods, the specimens of artistic work done by the Japanese artists speak eloquently of the high standard reached by Buddhist art during these periods. Of special interest is a mural painting, which is said to be quite unique in beauty and grace, so that even in China it would be almost impossible to come to find anything similar, and it

is regarded as one of the most exceptional examples in existence, at least in the Far East and has justly become very famous. This great cathedral was founded by the Empress Suiko and Prince Shōtoku in the year 609 A.D. At the time of the construction, this temple was the seat of the chief Buddhist academy and bore the name of the "Temple of Learning," and occupied a similar position to that of our universities to-day. Apparently the most up-to-date knowledge on science and philosophy, as well as other branches of learning, were imparted to those who attended this seat of learning.

But the temple, which expresses more closely the ideals of the Prince and, consequently, was nearer to his heart is the one he had it built in ancient Naniwa, the modern Ōsaka, and received the name of "Shitennō-ji" or "A Fane consecrated to the Four Guardian Kings of Heaven." If the former temple was intended to symbolize the mental aspect of life and was dedicated mainly to the development of knowledge, wisdom, refinement, and culture, then the latter was to emphasize the practical aspect of life, with social service as the keynote and unselfishness as a motive power. In both these temples, however, the central hall was utilized for the purpose of religious services and education. Whatever the circumstances may be, Buddhism, never neglectful of its cardinal tenets, remembers always to satisfy not only the yearning of the heart, but also that of the mind. There were four establishments in the precincts of "Shitennō-ji." In the centre, as we mentioned before, there was a hall set apart for the purposes of education and religious services. Encircling this central building was an almshouse, a hospital and a dispensary. As a matter of fact this magnificent temple was erected to serve as a model of such an institution. It was, broadly speaking, built in order to materialize the ideals enshrined in the rational and emotional aspects of the human mind, as well as to translate into action those human instincts, which were ever held as a most precious heritage both in the West and East. Dr. Pratt in his interesting and well known work "Pilgrimage of Buddhism" gives the following description of "this temple, which was surrounded by many other buildings, for this was not merely a place of worship but a place of learning, a small university for the study of Buddhist thought and the art of music, and a place of human helpfulness as well, with a hospital, a dispensary, and a poorhouse, where the Buddhist ideal of universal love was put into actual practice. The whole

foundation thus served as a focus of the Buddhist religion, morality, and art which now became integral parts of the national life."

If the Hōryū-ji had been created with the special object of improving the intellect and feeling of the people by means of education and religion, then the Shitennō-ji is a manifestation of the more practical aspect of human nature and, thus, the social welfare of the people became its chief consideration. History testifies to the interesting fact, that repeatedly this establishment was taken as a model for social work of one sort or another by the Imperial House, and became, in reality, the centre of interest for the whole nation, and, moreover, it was virtually the origin of all such charitable institutions. Another prominent fact, which must not be passed over in silence was the position of this noble building, standing as it did on the river Yodo, where its waters join the sea in Ōsaka Bay, and facing South East towards China and Korea, the source from whence came light and culture. It was also from here that the Ambassadors, bearing important messages, left on their missions, and the student priests lived with high hopes and enthusiasm, in order to drink deeply of the very fountain of learning. Whether it was those, who came into the country or those who left it, in order to seek their fortune further afield, all saw this majestic building, standing serenely on an eminence amidst a rolling country, breathing peace and goodwill and ever offering welcome and solace to those who had endured the dangers and discomforts of a journey.

CHAPTER III

Patronage by The Imperial Court and The Conception of State Welfare

It is rightly claimed by historians that there is not a single enterprise, worthy of its name, in the whole course of Japanese history, which has not received at some time or other the gracious sanction and help of the reigning monarch, and Buddhism was not an exception to the rule. On the other hand, it has been a well known fact that from time immemorial a deep reverence has been paid to the Imperial Family and it has also been the noble heritage of the nation at large to follow the leadership of the Emperor im-

plicitly and to put an entire faith and trust in him, with the result that whatever undertaking he has directed his attention to, has been followed with great eagerness and unbounded enthusiasm. Buddhism having been fostered, to a greater or less degree from the very beginning, by the patronage of each successive emperors, also received the approval of the people and before long assumed the form of a national religion. In its steady progress we see a simple code of thought develops into an elaborate and finished system. This statement can be verified, if one takes the trouble to read the foundation and development of various monasteries or religious institutions throughout the length and breadth of this country. Not contented merely with patronage pure and simple, these Imperial Protectors went to the extent of renouncing the pomps and vanities of this ephemeral world, and, having taken the tonsure, entered the strait and narrow path that leadeth to Nirvāṇa. It is said that no less than forty-two emperors have at different times honoured the priesthood by joining it. At the beginning of the ninth century a remarkable incident occurred in connection with a member of the Imperial Family, who entered a monastery. There is a story told of courage and pathos, of a dauntless spirit equalled only by an indomitable faith. The son of the Emperor Heijō and the former Crown Prince, Kōgaku, having entered the priesthood and received the name of Shinnyo, at first retired into the Tōdai-ji and became a disciple of the famous Kūkai. As years rolled by, still unsatisfied with his inner development he decided to prosecute his researches in China, after a few years of ardent study in that country, which probably still left him in the dark, his unsatiable spirit goaded him forwards, until, at last, listening to the dictates of the still small voice, he decided to proceed to the very source whence this Great Teaching came. After having bidden farewell to his teachers and friends, he left the Celestial Empire and proceeded steadily but determinedly towards the West at the ripe age of almost eighty. Ultimately he reached the district now known as the Laos States of Siam, where owing to the hardship he had endured and weariness and the unhealthy climate of the country, he died. Although he failed to reach his destination, his name is written indelibly in the memory of his countrymen. His noble and fearless action, especially for one born in his exalted position, has no parallel in the records of Japanese Buddhism. He has also set a brilliant and matchless

example to the wouldbe followers of the Light.

One of the most striking contrasts between Japan on the one hand and China and India on the other, is the relationship established between the ecclesiastical body and the Throne. In the latter countries the connection was more or less, speaking generally, a passive one, except in a few isolated cases, but in Japan, it was quite otherwise, for several Emperors were not merely content to remain as patrons, but actually joined the orders, as was mentioned a few lines previously, and went through the austere training of a novitiate and suffered the rigour and hardship of the cloistered life. The rapid growth of Buddhism in this country may be partly due to the fact that, from the beginning, it developed under the benign and gracious auspices of the successive occupants of the Throne. With a few exceptions the rulers were keen followers of the Faith and sometimes their zeal reached an intense fervour of enthusiasm. But we must not, however, forget a salient feature in connection with this statement. The feeling was reciprocal, for Buddhism was always solicitous for the welfare of the state and was ready to do whatever lay within its power to enhance the national prestige. It is not possible to enumerate all the incidents in history, which help to corroborate our contention, within the limited space at our disposal, but it suffices to mention a few striking examples. The building of large temples which originated with Prince Shōtoku, had a double purpose. Although primarily intended for the protection of the state and to bring happiness and prosperity to the country at large, as well as for the sublimation of the people in general, it had, also the object of safeguarding the Imperial Throne and bringing joy and happiness to the sovereigns themselves. From the time of the Empress Suiko in the early part of the seventh century to the end of the Nara Period, that is, for over a century and a half, several of these imposing edifices, such as the Tōdai-ji, the Hōryū-ji, the Yakushi-ji, and others rose to prominence and stood in close contact adorning the new capital and intensifying the peaceful outlook of the country and lending enchantment to the already fairy-like natural scenery. People living in or outside the capital, as well as those whose occupations and livelihood kept them in the remote parts of the provinces, were wont to regard these temples, not merely as places of worship, but also as being closely connected with the Government. Above all, the temples known as the Kokubun-ji, were intimately and officially

linked with the state and were publicly recognized as being so, and indeed they acted as local registries. These temples were called into existence by the rescript issued in the thirteenth year of Tempyō (741 A.D.) commanding that each province should provide two temples, one for priests and one for nuns. The great Tōdai-ji at Nara was given the principal place among them and was invested with the controlling honours and, in its religious aspect, obviously wielded an influence second to none in the protection of the Throne and State. If necessary, it might be called upon to use its intercessory power in advancing the general happiness and prosperity of the people. Although opinions are at variance among the scholars as to the real nature and functions of the Kokubun-ji, they are in agreement that the idea was first suggested from the implication of the teaching contained in the "Kegongyō", in which the conception of the "Lotus Universe" has a very prominent place. These principles were applied to Japan in a practical way.

When it is wished to actualize the fundamental Buddhist tenets as guiding principles for the union of church and state, it is quite reasonable to resort to some texts, in which such concepts abound, and that being so, it is natural that the choice fell on three Sūtras, the "Hokkekyō" "Konkōmyōkyō" and "Ninnōkyō." In several places in these sacred books we meet with passages dealing with state protection or some similar reference and, consequently, some selection became well-nigh inevitable. Particularly interesting among them are the chapters and paragraphs in "Konkōmyōkyō" or the Sūtra of Golden Effulgence," in which are found detailed explanations of the nature and character of the Four Guardian Kings or the Shitennō in Japanese which, in its turn is a translation from the Sanskrit words of Catur-mahā-rāja. These deities are symbolical representations of four protecting spirits in four corners of the universe; wherever righteous law prevails, these can be traced their benign influence at work and at the same time inspiring them to further effort in doing good. Prince Shōtoku's temple at Naniwa, which was mentioned above, is an appropriate example of the regard paid to these spirits. One cannot help noticing the figures of these guardian kings at the entrance of a temple of any pretension all through the country, showing by their ubiquitousness how they were regarded in the popular mind as fit objects of universal veneration and love.

At the beginning of the Heian Period (794-1192 A. D.) two names shine forth preeminently in the Buddhist world, the one is Saichō (767-822 A. D.) better known by his posthumous title given by the Emperor as Dengyō Daishi who was followed a little later by the equally, if not more, famous Kūkai (774-835 A. D.) best known as Kōbō Daishi. The former was the founder of the powerful Tendai School in Japan and had his principal home in Enryaku-ji, designated after the name of the period, on Mount Hiei, overlooking the then new capital of Kyōto. The home of the latter was at first at the Tō-ji in the same city, but later the temple was removed to the famous Mount Kōya, where it is still a favourite site for pilgrims and sightseers. Kōbō, first in the Tō-ji and later at Kōya, expounded the teaching enshrined in the Shingon or Mantra school, a sect which, by the way never attained a position of independence in China, with much farce and clearness, and the religious services were conducted with great pomp before a large concourse. The temple of Enryaku-ji on Mount Hiei was appointed and acknowledged to be the principal seat in which the protection of the state and the welfare of the people received first consideration. In connection with which there is an interesting passage in one of the works of Dengyō Daishi, concerning the meaning of protection of the state and welfare of the people. By reading this we obtain suggestions as to the true significance, and when rendered literally into English the passage runs as follows... "what is a national treasure" "It is the soul which is already treading the Path" followed by a short additional explanation of the world soul, by which is meant "It is the awakened heart, which reveres and loves the Buddha Path and treads it for weal and woe until enlightenment comes." In another part of the same work Dengyō Daishi expresses his opinion, that the (national treasure) is nothing less than "a child of Buddha with a far-seeing and awakened mind." Thus we see the purpose in founding a religious institution was with the sole object of benefiting the people, both spiritually and materially, by teaching them to live in peace and harmony among themselves and with their environment, and by inculcating a life of mutual aids and train them to lead a moral and ethical existence, and to understand that every action should be so calculated as to benefit mankind in general. The idea of adopting "Śīla" is not only for the clergy, but also for the laity. What every founder of a new school or sect aimed at, was not only to introduce a new

system of teaching or to bring about a renovation of one sort or another, but to realize the doctrine enshrined in Mahāyāna Buddhism in a practical way, and by sublimating the whole social fabric lead the nation into a state of Bodhisattvahood, or in other words, to actualize in Japan an ideal state. Every founder had his own special manner to accomplish the project, which each of them cherished. It is needless to say, for example, that the method advocated by Kōbō Daishi differed from that of Dengyō Daishi simply because the former appealed to one aspect of human nature more strongly than did the latter, but it must not be supposed that either, when emphasizing one aspect, entirely ignored the other.

From the dawn of the Kamakura Period a somewhat different tone prevailed in the ecclesiastics of the whole nation. Buddhism, instead of remaining the nursling of either nobles or the upper stratum of society, became the possession of the lower classes and a little later on, graced the farmhouses and fisher huts. One of the first great names associated with this radical change from the aristocracy to the people was Genkū or Hōnen Shōnin (1133-1212), the founder of Jōdo Sect, who was followed by the equally famous Shinran Shōnin (1172-1262), the founder of the Jōdo Shinshū. In the Dhyāna or contemplative school, we have Eisai Zenji (1131-1215), who introduced the Rinzaï school of Zen, and Dōgen Zenji (1200-1253), who started the Sōtō school. Last of all, but not the least, we have Nichiren Shōnin (1222-1282), the flamboyant figure which adorned the late Kamakura Period. A patriot first and last, he was prepared to sacrifice his own life for the sake of Faith and country. The imprint left behind him was truly wonderful. In him we have a fine example of the democratic nature of Buddhism, for Nichiren only the son of a poor fisherman, in spite of his humble origin rose to a commanding position.

Buddhism has now become truly Japanese, and it has almost lost its exotic character, apart from the fact that there is something universal in its teaching. How it has been adopted and assimilated by the whole nation can be seen from the presence of an altar dedicated to one of the Buddhas, side by side with the family shrine, adorning a niche in one of the chief rooms in a house. Practically every household boasts of one, from the humblest cottage of the charcoal burner nestling in some mountain glen far away from the habitations of man, to the proud mansion of a noble family. It is

said that this custom originated in the day of the Emperor Temmu, in the late seventh century.

Referring to the impression he received on hearing the temple bell, Captain Brinkley has these few poetic words. "The suspended bell of Japan gives forth a voice of the most exquisite sweetness and harmony—a voice that enhances the lovely landscapes and seascapes, across which the sweet solemn notes come floating on Autumn evenings, and in the stillness of Summer's noonday hazes. The song of the bell can never be forgotten by those that have once heard it. The notes seem to have been born amid the eternal restfulness of the Buddhist Paradise and to have gathered on their way to human ears, echoes of the sadness that prepares the soul for Nirvāṇa." Indeed, by the middle of the thirteenth century not only did the song of the bell speak eloquently of Buddhist Japan, but the whole nation itself was sunned in the peaceful repose of the Buddhist atmosphere.

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The Places of Varṣāvasāna during Forty-five Years of the Buddha's Career after his Enlightenment

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In the Sūtras *Siu-hhin-pan-khi-kin* (修行本起經¹⁾ or the Cārya-nidāna(?), *Kuñ-pan-khi-kin* (中本起經²⁾, *Madhyama-ityukta-sūtra*, *Fo-su-hhin-tsān* (佛所行讚³⁾, the *Buddha-carita-kāvya*), *Fān-kwān-tā-kwān-yen-kin* (方廣大莊嚴經⁴⁾, the *Vaipulya-mahāvīyūha-sūtra* viz. the *Lalita-vistara*, and *Fo-pan-hhin-tsi-kin* (佛本行集經⁵⁾, the *Buddha-pūrvacaryā-saṅgraha-sūtra*) is given the vestiges of the life of Śākya-muni the Buddha, however, contrary to our expectation there appears only the full vestiges of his life until his enlightenment, or, at the most, covering a few years more even after his enlightenment, and nothing more. Whereas, the *Saṅ-kî-lo-khā-su-tsi-fo-hhin-kin* (僧伽羅刹所集佛行經, the *Saṅgharakṣa-saṃcaya-buddhacarita-sūtra*), translated by Saṅ-kî-poh-khan (僧伽跋澄 i.e. Saṅghabhūti), of *Tshien-tshin* (前秦) or the Former *Tshin* dynasty, of the *Fu* (符) family, describes the detailed account of the places of Varṣāvasāna during forty-four years after the Buddha's enlightenment. The *Hachi-dai-ryō-tō-myō-gō-kyō* (八大靈塔名號經, the *Aṣṭamahāsrīcaityanāma-sūtra*), translated by *Fa-hhien* (法賢), of the Northern *Sun* (北宋) dynasty, and the *Mahāvibhāṣā* recorded in Bu-ston's History of Buddhism describe nearly the same accounts. And also the Burmese legend of the Buddha⁶⁾ gives the accounts of the places of Varṣāvasāna during twenty years after the Buddha's enlightenment as well as his last two years. Although these accounts do not always coincide with each other, I think I am able to see a part of the Buddha's career even after turning the Wheel of the Dharma after his enlightenment.

1) The *Taishō* Edition of Tripitaka, Vol. III, No. 184, pp. 461-472.

2) " " " Vol. IV, No. 195, pp. 146-163.

3) " " " " No. 192, pp. 1-54.

4) " " " " No. 201, pp. 257-348.

5) " " " " No. 193, pp. 54-115.

6) P. Bigandet: The Life or Legend of Gaudama, Vol. I, pp. 169-267; II, pp. 1-8.

Now, the Saṅgharakṣa-saṃcaya-buddhacarita-sūtra (僧伽羅刹所集佛行經)¹⁾ gives the following accounts.

如是世尊於波羅奈國而轉法輪 初轉此法時多饒益衆生 卽於此夏坐 有益於摩竭國王 (佛壽 三六)

[Thus the World-honoured One (Lokanātha) turned the Wheel of the Law in Vārāṇasī. In this first Sermon of the Wheel of the Law (Dharma-cakra-pravacana), he helped many people, and there he spent the rainy season. He preached to the king of Magadha, too. (Buddha's age, 36)]

第二三四 於靈鷲山 (佛壽 三七—三九)

[In the second, third and fourth year, (he spent the rainy seasons) on the Vulture Peak (Gridharakūṭa). (Buddha's age, 37 to 39)]

第五 毘舍離 (佛壽 四〇)

[In the fifth year, at Vaiśālī (Vesālī). (Buddha's age, 40)]

第六 摩拘羅山 (佛壽 四一)

[In the sixth year, on the hill Makula. (Buddha's age, 41)]

爲母故 第七 於三十三天 (佛壽 四二)

[(To teach the Dharma) to his mother, (who had died seven days after the Buddha's birth), in the Thirty-three-fold Heaven (Trayast-rimśa), in the seventh year he went up (and there spent the rainy season). (Buddha's age, 42)]

第八 鬼神界 (佛壽 四三)

[In the eighth year, in the Region of Demons (Gandharva, Asura, Garuḍa, Kinnara, and Mahorga) viz. Bhesakalā. (Buddha's age, 43)]

第九 拘舍毘國 (佛壽 四四)

[In the ninth year, in Kauśāmbī. (Buddha's age, 44)]

第十 枝提山中 (佛壽 四五)

[In the tenth year, at Cetiya-giri. (Buddha's age, 45)]

第十一 復見神界 (佛壽 四六)

[In the eleventh year, again in the Region of Demons. (Buddha's age, 46)]

第十二 摩伽陀閑居處 (佛壽 四七)

[In the twelfth year, in a quiet retreat in Magadha. (Buddha's age, 47)]

1) The Taishō Edition of Tripiṭaka, Vol. IV, No. 194, p. 144.

第十三 復鬼神界 (佛壽四八)

[In the thirteenth year, again in the Region of Demons. (Buddha's age, 48)]

第十四 本佛所遊處於舍衛祇樹給孤獨園 (佛壽四九)

[In the fourteenth year, the Buddha lived in the Jetavanānātha-piṇḍada-ārāma in Śrāvastī. (Buddha's age, 49)]

第十五 迦維羅衛國釋種村中 (佛壽五〇)

[In the fifteenth year, in a village of the Śākya clan in Kapilavastu. (Buddha's age, 50)]

第十六 還迦維羅衛國 (佛壽五一)

[In the sixteenth year, (he) returned to Kapilavastu. (Buddha's age, 51)]

第十七 羅閱城 (佛壽五二)

[In the seventeenth year, in Rājagriha. (Buddha's age, 52)]

第十八 復羅閱城 (佛壽五三)

[In the eighteenth year, again in Rājagriha. (Buddha's age, 53)]

第十九 拓梨山中 (佛壽五四)

[In the nineteenth year, in (a monastery of) Chāliya. (Buddha's age, 54)]

第二十 夏坐在羅閱城 (佛壽五五)

[In the twentieth year, (he) spent the rainy season in Rājagriha. (Buddha's age, 55)]

第二十一 還拓梨山中於鬼神界不經歷餘處連四夏坐 (佛壽五六—五九)

[In the twenty-first year, (he) returned to (a monastery of) Chāliya, and in the Region of Demons (he) spent the four rainy seasons without visiting any other place. (Buddha's age, 56—60)]

十九年不經歷餘處於舍衛國夏坐 (佛壽六〇—七八)

[The remaining *nineteen* rainy seasons (during his career after the enlightenment he) spent in Śrāvastī. (Buddha's age, 60—78)]

如來如是最後夏坐時 於跋祇境界毘將村中夏座 (佛壽七九)

[Thus the Tathāgata spent the last rainy season in the Veṇu village on the border of Vriji (Vajji). (Buddha's age, 79)]

According to the Saṅgharakṣha-saṃcaya-buddhacarita-sūtra, the places of the Buddha's Varṣāvasāna are enumerated as forty-four of which *for three years* he spent in each of the three places of Gridharakūṭa, Rājagriha and the Region of Demons, *for five years* in (a

monastery of) Chāliya, for twenty years in Śrāvastī, and for one year in each of the following ten places of Vārāṇasī (Mrigadāva), Vaiśālī, Makula; the Thirty-three-fold Heaven (Trayastrimśa), Kauśāmbī, Cetiya-giri, a quiet retreat in Magadha, a village of the Śākya clan in Kapilavastu, Kapilavastu, and the Veṇu village on the border of Vrijī (Vajji).

On the other hand *Fā-hhien's* translation of the Aṣṭamahāsricaityanāma-sūtra (八大靈塔名號經)¹⁾ enumerating forty-five places, describes as follows.

五歲王舍城化度	四年在於毘沙林	二年惹里巖安居
二十三載止舍衛	廣嚴城(脾舍離)	及鹿野苑
摩拘梨與忉利天	尸輸那及橋膜彌	寶塔山(枝提山) 頂并大野
尾努聚落吠蘭帝	淨飯王都迦毘城	此等聖境各一年
釋迦如來而行住		

[Śākyamuni the Tathāgata converted and transported people into the way of truth for five years at Rājagriha, spent for four years at Bhesakalā (毘沙林), for two years in Chāliya (惹里巖), for twenty-three years in Śrāvastī, and for one year in each of the sacred places of Vaiśālī, Mrigadāva, Makula, Trayastrimśa, Śūrasena, Kauśāmbī, Cetiya-giri, Ālavī (Wilderness), Verañjā of the Veṇu village, and Kapilavastu the capital of the King Śuddhodana.]

Then, according to Bu-ston,²⁾ the Buddha lived for one year in each of the ten places, of the first Sermon of the Wheel of the Law (Dharma-cakra-pravacana) viz. Mrigadāva, Vaiśālī, Paṇḍubhūmi, the dwelling of Devas or the Thirty-three-fold Heaven, Balaghna, Kauśāmbī, Wilderness (Ālavī), Uśirayicī, Bamboo-grove (Veṇuvana or Veluvana) viz. Belwa-gāmaka, for twenty-three years in Śrāvastī, for four years in the place 'abounding with remedies,' for two years in Indraśailaguhā, and for five years in various villages of Rājagriha.

Lastly, the Burmese legend of Gautama says as follows.

The first year, Gaudama (Gautama) spent in the solitude of Migadawon³⁾ (Migadāya) viz. Mrigadāva.

The second, third and fourth year, in the Welowon monastery⁴⁾ (Veṇuvana or Veluvana).

The fifth year, in a forest of Sala-trees, called Mahawon in the Wethalie country⁵⁾ (Vaiśālī viz. Vesālī).

1) The *Taishō* Edition of Tripiṭaka, Vol. XXXII, No. 1685, p. 773.

2) Obermiller; History of Buddhism by Bu-Ston, II, p. 70.

3) P. Bigandet: The Life or Legend of Gaudama, Vol. I, p. 169.

4) " " " " p. 185, 190, 200.

5) " " " " p. 204-206.

The sixth year, on the Makula mountain¹⁾.

The seventh year, on the rock of Pantukambala²⁾ (Trayastrimśa).

The eighth year, in the grove or forest of Tesakala³⁾

The ninth year, the Kothambi country⁴⁾ (Kauśāmbī).

The tenth year, in the village of Palelayaka⁵⁾.

The eleventh year, on the Deckinagiri or southern mountain, with a monastery, not far from a Pounha village, named Nala in the Magatha country⁶⁾ (Magadha).

The twelfth year, in the town of Satiabia, in the Kosala country⁷⁾.

The thirteenth year, in a monastery on a hill, not far from the town of Tsalia⁸⁾.

The fourteenth year, in the Dzetawon monastery⁹⁾ (Jetavana-vihāra).

The fifteenth year, in the Nigranda monastery, situated close to the banks of the river Rohani, in Kapilawot¹⁰⁾ (Kapilavastu).

The sixteenth year, in a monastery, in the country of Alawee¹¹⁾ (Ālavī).

The seventeenth year, in the Weloowon monastery or the Bamboo-grove monastery¹²⁾ (Veṇuvana).

The eighteenth year, in a monastery built on a hill, near the town of Tsalia¹³⁾.

The nineteenth year, in the Weloowon monastery¹⁴⁾.

The twentieth year, in the Dzetawon monastery¹⁵⁾ (Jetavana-vihāra).

The forty-fourth year, in the Dzetawon monastery¹⁶⁾.

The forty-fifth year, in the village of Veluwa¹⁷⁾ or Beluva-gāmaka.

1) P. Bigandet: The Life or Legend of Gaudama, Vol. I, p. 211.

2) " " " " p. 221.

3) " " " " p. 231.

4) " " " " p. 234.

5) " " " " p. 236.

6) " " " " p. 237.

7) " " " " p. 240.

8), 9) " " " " p. 241.

10) " " " " p. 242.

11) " " " " p. 245-246.

12) " " " " p. 246.

13) " " " " p. 249.

14) " " " " p. 251.

15) " " " " p. 252.

16) " " " " p. 267.

17) " " " " Vol. II, p. 8.

If we compare the above-mentioned records of the Buddha's Varṣāvasāna, we shall find that all the four texts¹⁾ the *Saṃ-kiē-lo-khā-su-tsi-fo-hhiṃ-kin* (僧伽羅刹所集佛行經)²⁾, the *Haci-dai-ryō-tō-myō-gō-kyō* (八大靈塔名號經)³⁾, *History of Buddhism by Bu-ston*, and the *Life or Legend of Gaudama* describe identical account regarding the place of the first Varṣāvasāna. As for the place of the second, third and fourth, the first text mentions 'Gridharakūṭa' (the Vulture Peak), while the Burmese legend (P. Bigandet: The Life or Legend of Gaudama) gives the name of 'the Welooon monastery (Veluvana), however, considering from the fact of their situation being near Rājagriha (Rājagaha) the capital of Magadha, these two places also may be included in Rājagriha, therefore all the four texts may be looked upon as coinciding with each other in this point. As for the place of the fifth rainy season, the first three texts are unvarying in recording Vaiśālī, whereas the Burmese legend gives the name of Mahawon. But, considering from the fact that Mahawon (a forest of Sala-trees) was situated in the Wethalie country (Vaiśālī), these four texts can be said to be in accordance with each other.

Of the sixth place, the first two texts and the Burmese legend record the name of Makula. T.W. Rhys Davids writes; the Buddha

1) Translator's note—there is one more text that is *Buddhadatta: The Buddhavaṃsa Atthakathā*, of the *Khuddakanikāya*, which says as follows.

The first rainy season the Buddha spent in Isipatana Migadāya.

The second, third, and fourth, in the Veluvana-mahāvihāra.

The fifth, in the Kuṭāgāra-sālā.

The sixth, on Maṅkula-pabbata.

The seventh, in the Tāvātimsa-bhavana.

The eighth, in the Bhesakalā-vana near Suṃsumāra-giri.

The ninth, in Kosambī.

The tenth, in the Pārileyyaka-vanasaṇḍa.

The eleventh, in the Nālā Brāhmaṇagāma.

The twelfth, in Verañjā.

The thirteenth, on Cāliya-pabbata.

The fourteenth, in the Jetavana-mahāvihāra.

The fifteenth, in Kapilavatthu-mahānagara.

The sixteenth, in Ālavī.

The seventeenth, in Rājagaha.

The eighteenth, in Cāliya-pabbata.

The nineteenth, in Rājagaha.

Since then the Buddha spent his later years in the Jetavana-mahāvihāra and Pubbārāma.

This text is of most importance, for it is supposed to have been written before the fifth century A.D. and later on it being introduced to Burma became the origin of Burmese legend.

2) Saṅghabhūti's translation of the Saṅgharakṣa-saṃcaya-buddhacarita-sūtra.

3) Fa-hsien's translation of the Aṣṭamahāsrīcaityanāma-sūtra.

then retires to the hill Makula, at Kosambī, near Allahabād¹⁾, while Saṅghabhūti's translation of the Saṅgharakṣa-saṃcaya-buddhacarita-sūtra (僧伽羅刹所集佛行經) makes the foot-note of 白善, which is the Chinese translation for Paṇḍava on Makula. According to the *Shi-bun-ritsu-zō* (四分律藏, the Dharmaguptaka-vinaya-piṭaka?), Paṇḍava is the name of a mountain. The *Zō-ichi-a-gon-gyō* (增一阿含經, the Ekottarāgama) XXXII, and the *Fo-pan-hhin-tsi-kin*²⁾ (佛本行集經) XLVIII describe Makula as one of the five mountains (with monasteries), of Vaisālī, to which corresponds Paṇḍubhūmi, given in Bu-ston's History of Buddhism, therefore all the four texts are in accordance with each other. From these Makula may be looked upon as another name of Paṇḍava.

Of the seventh place, all accord in recording Trayastrimśa (the Thirty-three-fold Heaven) to which the Buddha ascended to teach the Dharma to his late mother, Mahāmāyā.

Of the eighth place, the *Saṅ-kiē-lo-khā-su-tsi-fo-hhin-kin* (僧伽羅刹所集佛行經) records the Region of Demons (鬼神界), while, on the other hand the Burmese legend writes that the Buddha spent the eighth season in the forest of Tesakala³⁾. T.W. Rhys Davids says; the eighth season was spent on the rock Saṃsumāra⁴⁾ (Suṃsumāla), that is Śiśumāra-giri, of which Chinese translation is 鼉山 or 鰐魚山. In the *Jū-ju-ritsu* (十誦律 the Daśa-bhāṇa-vāra-vinaya?) XXXVIII, Śiśumāra-giri is given as 失守羅山 (Śiśumāra-mountain) in the country of Bhaggā; in the *Chū-a-gon-gyō* (中阿含經 the Madhyamāgama) XX, XVIII, as 鼉山 of Vajjī; in the *Zō-a-gon-gyō* (雜阿含經 the Saṃyuktāgama) XIX and 增一阿含經 (the Ekottarāgama) VI, as 失收摩羅山 (Śiśumāra-mountain) in the Vajjī country; and in the *Kan-pan-shwo-yi-tshiē-yiu-pu-phi-nāi-ye* (根本說一切有部毘奈耶, the Mūlasarvāstivāda-nikāya-vinaya) XLII, as 失收摩羅山, in Kauśāmbī. Now, the above-mentioned Tesakala being an erroneous or corrupt form for Bhesakalā, points to a Vihāra on Śiśumāra-giri, of which Chinese translations are 鬼林 (lit. the forest of demons), 怖林 (lit. the forest of horror), 恐怖調林 (lit. the jungle of horror), 恐怖鹿林 (lit. the deer-jungle of horror) etc. The Region of Demons (鬼神界), of the *Saṅ-kiē-lo-khā-su-tsi-fo-hhin-kin* (僧伽羅刹所集佛行經) is another translation, and 毘沙林, of

1) T. W. Rhys Davids: Buddhism, p. 70.

2) The Buddha-pūrvacaryā-saṅgraha-sūtra.

3) P. Bigandet: The Life or Legend of Gaudama, I, p. 231.

4) T. W. Rhys Davids: Buddhism, p. 71

八大靈塔名號經 (the Aṣṭamahāsrīcaityanāma-sūtra) is an abbreviated phonetic rendering of Bhesakalā. And Balaghna, (from Bu-ston's History of Buddhism) being the compound of Bāla (child) and Ghna (killing), means *child-killing* and is synonymous for Śīsumāra (失收摩羅 viz 殺子魚, 鼉, so that all the four texts are in accordance about the eighth place.

Of the ninth place, all the four texts give Kauśāmbī. Of the tenth, the first two texts, the *San-kiē-lo-kha-su-tsi-fo-hhin-kin* and 八大靈塔名號經 (the Aṣṭamahāsrīcaityanāma-sūtra) give 枝提山 (Caitya-mountain viz. Caitya-giri or Cetiya-giri), while the Burmese legend, gives 'Palelayaka.' Buddhahadra's Chinese translation of the Buddhāvataṃsaka-mahāvaiṣṭhī-sūtra (the *Tā-fān-kwān-fo-hwā-yen-kin*, 大方廣佛華嚴經 XXIX) and Śikṣānanda's translation of the same Sūtra (XLV) explain that this mountain is situated in the south eastern direction, and is called 枝提山 (Caitya-giri). But its situation is not clear. According to N.L. Dey¹⁾, Cetiya-giri being the capital of a country called Dakkhina-giri (Deckinagiri), is synonymus for the present day Besnagar, near the Sanchi Stūpa.

From this, however, we cannot make sure whether it points to our Caitya-giri (Cetiya-giri) or not, or it may rather point to a mountain in the country of Cetiya. As for Palelayaka, Rhys Davids writes 'Pārileyyaka.'²⁾ This spot corresponds to the forest of Pāla, in the village of Pada, of the Vajjī country, (of the Saṃyuktāgama II), or to the village of Vihāra-pāla, (of the Madhyamāgama XVII), which is supposed to have been a Vihāra in Kauśāmbī. Of the eleventh place, the *San-kiē-lo-khā-su-tsi-fo-hhin-kin* says; 鬼神界 'the Region of Demons,' while the Burmese legend, 南山精舍, 'the Deckinagiri or southern mountain with a monastery not far from a Pouna village named Nala.' As I have mentioned before, the Region of Demons is nothing but another name for the forest of demons (鬼林, Bhesakalā or the forest of Śīsumāra), so the Deckinagiri being different from the Region of Demons, seems to 'a quiet retreat in Magadha,' which is also the place of the twelfth rainy season, given in the *San-kiē-lo-khā-su-tsi-fo-hhin-kin*. And Bu-ston's 'Indraśailaguhā' points to a cave in Vedita-giri, so it may also be looked upon as corresponding to the Deckinagiri. Of the twelfth place, the Burmese legend says, 'Satiabia,' while

1) N.L. Dey: The Geographical Dictionary of Ancient and Mediaeval India, p. 49.

2) T.W. Rhys Davids: Buddhism, p. 72.

Rhys Davids, 'the neighbouring town of Werañjā¹⁾ (Verañjā), in Kośala.' The phonetic renderings of Verañjā are 毘蘭若, 毘羅然, 吠蘭帝 etc.

五分律 (The Mahiśāsaka Vinaya, I) says that the Buddha spent sometime in the country of Śūrasenā, on his way to Verañjā to live in a forest with Bhikṣus, and the *Kuñ-pan-khi-kiñ* (中本起經 I, the Madhyama-ityukta-sūtra) also says that there lies a country called Verañjā between Pāṭaliputra and Śrāvastī. Verañjā is known as the place where the Buddha is said to have eaten rye the fodder of horse. 吠蘭帝, of the 八大靈塔名號經 (the Aṣṭamahāsrīcaityanāma-sūtra) points to Verañjā. But the *San-kiē-lo-khā-su-tsi-fo-hhiñ-kiñ* does not mention any corresponding to it.

Of the *thirteenth place*, the *San-kiē-lo-khā-su-tsi-fo-hhiñ-kiñ* (僧伽羅刹所集佛行經) writes, 'the Region of Demons,' while the Burmese legend, 'a monastery, not far from the town of Tsalia.' According to Rhys Davids, the Buddha spent the thirteenth rainy season in Chāliya²⁾ near Śrāvastī. This 'Chāliya' points to 闍梨迦林 (Chāliya-vihāra), of 雜阿含經 (the Saṃyuktāgama) XXXVIII as well as to 闍梨園 (Chāliya-vihāra), of the *Ō-gutsu-kei-kyō* (鵝堀髻經, the Aṅgulimāla-sutta), and is identical to 拓梨山 [(a monastery of) Chāliya], given in the *San-kiē-lo-khā-su-tsi-fo-hhiñ-kiñ* and also identical to 惹里巖 (the cave of Tsalia, with a monastery), of 八大靈塔名號經 (the Aṣṭamahāsrīcaityanāma-sūtra), which is known as the forest, with a monastery where Aṅgulimāla, Śivaitic fanatic had assassinated 999, and was also about to assassinate his own mother to complete the thousandth, and is said to have been converted by the Buddha. Hsüan-tsan's "Record of Western Countries" (大唐西域記) VI, "Śrāvastī," says that the site where Aṅgulimāla was converted by the Buddha is near Śrāvastī. Regarding 'the Jetavana-anāthapiṇḍada-ārāma' of the *fourteenth* and 'a village of the Śākya clan, in Kapila-vastu,' of the *fifteenth season*, all the four texts give similar account. About the *sixteenth place*, the *San-kiē-lo-khā-su-tsi-fo-hhiñ-kiñ* writes, 'Kapilavastu,' while the Burmese legend, 'Alawee,' that is Ālavī, of which the phonetic renderings are 阿邏鞞, 阿羅毗 etc., and its Chinese translation is 大野 (wilderness or wide plain) mentioned in, 八大靈塔名號經 (the Aṣṭamahāsrīcaityanāma-sūtra) or 曠野 (moorland or wilderness) which is similar to 'Wilderness,' given in the History of Buddhism by Bu-ston. This place is also

1) T.W. Rhys Davids: Buddhism, p. 72.

2) " " " " p. 73.

mentioned in 中阿含 (the *Madhyamāgama*) IV; that the Buddha once stayed in 阿羅鞞迦邏 (*Ālavī*), and in 雜阿含 (the *Samyuktāgama*) XLV, as 曠野禽獸住處 (moorland or wilderness where live birds and beasts). And this 'Ālavī' is said to have been a village on the bank Gaṅgā, in the southern direction of Śrāvastī. About the *seventeenth place*, the *Saṅ-kiē-lo-khā-su-tsi-fo-hhiṇ-kiṇ* says, 'Rājagriha,' while the Burmese legend, 'the Weloowon monastery (Veluvana or Veṇuvana). But both are same, for they were situated in Rājagriha. About the *eighteenth place*, the former Sūtra says, 'Rājagriha,' while the Burmese legend, 'a monastery built on a hill, near the town of Tsalia,' (that is 拓梨山), and regarding the *nineteenth place*, the former says, '拓梨山,' while the latter, 'the Weloowon monastery.' From these we see that either of the two is mistaken in its chronological order. As for the *twentieth place*, the former says, 'Rājagriha,' but the latter 'the Dzetawon monastery' (Jetavana-vihāra). About the *last two places*, both speak the same; the former says, 'Śrāvastī and the Veṇu village on the border of Vajjī,' and the latter, 'the Dzetawon monastery, and the village of Weluwa' or Beluva-gāmaka. 'Verañjā of the Veṇu village (in the *Aṣṭamahāsrīcaityanāma-sūtra* and the *History of Buddhism by Bu-ston*) are identical to this last place of the Buddha's Varṣavasāna. But for "尸輸那" (首羅先那, *Śūrasena*), (in the former Sūtra) and "Usīrayicī," (in the *History of Buddhism by Bu-ston*) we see no corresponding place in the *Saṅ-kiē-lo-khā-su-tsi-fo-hhiṇ-kiṇ* and the Burmese legend. "尸輸那" being the abbreviated form of phonetic rendering for *Śūrasena* (首羅先那), is said to have been the capital of Mathurā (秣菟羅), and is synonymous for 蘇羅婆 (*Śūrasena*), which is one of the "sixteen ancient kingdom," in the *Jō-a-gon-gyō* (長阿含經 the *Dirghāgama*), and also for 戌囉西那 (*Śūrasena*), in the *Nin-sen-gyō* (人仙經, the *Janavasabha-sūtra*). The *Zō-a-gon-gyō* (the *Samyuktāgama*) II, XXIV, refers to the Buddha's sermon on the Dharma on the river Vajjī. As for *Usīrayicī*, although its situation is not yet clear, it is supposed to be the *Usira-giri*, of Mathurā, given in the *Dai-hi-kyō* (大悲經, the *Mahā-karuṇā-sūtra*?) II. If this presumption is correct, 尸輸那 (*Śūrasena*) and *Usīrayicī* must be also identical.

As I have mentioned above, regarding each of the places of the Buddha's Varṣavasāna, these four texts, the *Saṅ-kiē-lo-khā-su-tsi-fo-hhiṇ-kiṇ*, 八大靈塔名號經 (the *Aṣṭamahāsrīcaityanāma-sūtra*), Obermiller: *History of Buddhism by Bu-ston*, and P. Bigandet: *The Life or Legend*

of Gaudama coincide with each other, on the whole. But they are considerably different concerning the duration of his stay in some of the places. According to the second and third texts, the Buddha spent for five years at Rājagriha, for four years at Bhesakalā, for two years in Chāliya (a monastery on a hill, not far from the town of Tsalia) or Indrasailaguhā, for twenty-three years in Śrāvastī, for one year at Vaiśālī, etc. They are different from the first Sūtra which says, *three years* at Rājagriha, and even if we include *three years* at Gridharakūṭa (the Vulture Peak) because of its situation being near Rājagriha, there is yet one year's difference between the former and the first Sūtra. If Bhesakalā and the Region of Demons are one and the same, there is also one year's difference between the former and the latter which gives, 'three years in the Region of Demons.' If 惹里巖 (Chāliya) and 拓梨山 [(a monastery of) Chāliya] stand for the same place, there is yet three years' difference between the former and the latter which gives 'five years.' As for the duration of time spent in Śrāvastī, there is also three years' difference between the two, for the latter writes, *twenty years*, and if the latter is permitted to include the duration of *five years* which was spent in '(a monastery of) Chāliya because of its situation being near Śrāvastī, even then there remains two years' difference between them. The *Fun-betsu-ku-doku-ron* (分別功德論, the Puṇya-vibhaṅga) II, and the *Fā-hhien-kwhān* [(法顯傳 the Record of the Journey of Fā-hhien (Fā-hian)] mention that the Buddha spent for *twenty-five years* at Śrāvastī. The Aṣṭamahāsrīcaityanāma-sūtra (八大靈塔名號經) says that the Buddha spent for *one year* at Kapilavastu, while the Saṅgharaksha-saṃcaya-buddhacarita-sūtra (僧伽羅刹所集佛行經) says, he spent for *two years* there. And Verañjā (吠蘭帝), Śūrasena (尸輸那), Ālavī (大野), (in the former Sūtra), Uśirayicī, (in the 'History of Buddhism by Bu-ston,' and Palelayaka, of the Burmese legend (P. Bigandet: The Life or Legend of Gaudama) have no corresponding place in the Saṅgharaksha-saṃcaya-buddhacarita-sūtra.

Although the *Sa-ñkiē-lo-khā-su-tsi-fo-hhiñ-kin* (僧伽羅刹所集佛行經, the Saṅgharaksha-saṃcaya-buddhacarita-sūtra) and the 'History of Buddhism by Bu-ston' enumerate *forty-four places* of the Buddha's Varṣāvasāna, the *Haci-dai-ryō-tō-myō-gō-kyō* (八大靈塔名號經, the Aṣṭamahāsrīcaityanāma-sūtra) and P. Bigandet: The Life or Legend of Gaudama enumerate *forty-five places*.

Varṣāvasāna is a custom to be observed by the mendicant in religious study and meditation during the three months of the

Indian rainy season, because during that season it is difficult to go out or move without injuring insect life. The retreat is usually from the beginning of Śrāvaṇa (室羅伐拏, Chinese fifth moon) to the end of Āsvayuja (頻濕縛度闍, Chinese eighth moon). The Buddha is said to have attained his enlightenment at the age of *thirty-five*. If we take this age as the real beginning of his monk's life [viz. *Ge-rō* (夏臘) or *Hō-rō* (法蔭)], and also consider the interval of the twelve months *from the end of one Varṣāvasāna to the end of the next Varṣāvasāna*, then the above-mentioned *thirty-five* is to be understood as *the Buddha's age, from the sixteenth of August, of his thirty-fifth year to the fifteenth of August, of his thirty-sixth year*. There are conflicting views on the date of the Buddha's enlightenment, such as the eighth of February, the eighth of March or the fifteenth of the third month, however, since all of them come before Varṣāvasāna, the first retreat of the Buddha after his enlightenment must have been at the age of *thirty-six*. And also opinions are divided on the date of his Nirvāṇa, such as the eighth of February or the fifteenth of the second month, and the eighth of March or the fifteenth of the third month, but all these dates come before Varṣāvasāna, [except 'the later eighth of Kārttika (迦栗底迦)' which is the view of the Sarvāstivādin], so the last Varṣāvasāna of the Buddha must have been at the age of *seventy-nine*. If they be so, the *Saṅ-kiē-lo-khā-su-tsi-fo-hhin-kin* (僧伽羅刹所集佛行經) and the 'History of Buddhism by Bu-ston' are correct in enumerating the forty-four places of the Buddha's Varṣāvasāna. But it is not clear enough whether the Buddha's enlightenment at the age of *thirty-five* has been given from the basis of Varṣāvasāna or merely *from the ordinary way of counting the years of his age*. If we take it in the latter sense, both statements of the *Hachi-dai-ryō-tō-myō-gō-kyō* (八大靈塔名號經, the Aṣṭamahāsrīcaityanāma-sūtra) and Bigandet: *The Life or Legend of Gaudama* are correct.

The places of the Buddha's Varṣāvasāna are tabulated as follows.

The first year	{	S. ¹⁾ 波羅奈 (Vārāṇasī)
		L. ²⁾ Migadawon (Migadāya) viz. Mrigadāva
		A. ³⁾ 鹿野苑 (Mrigadāva)
		H. ⁴⁾ The place of the first Promulgation of the Wheel of the Law (Mrigadāva)

1) The *Saṅ-kiē-lo-khā-su-tsi-fo-hhin-kin* (僧伽羅刹所集佛行經) or the *Saṅgharakṣa-saṃcaya-buddhacarita-sūtra*.

2) P. Bigandet: *The Life or Legend of Gaudama*.

3) The *Hachi-dai-ryō-tō-myō-gō-kyō* (八大靈塔名號經) or the *Aṣṭamahāsrīcaityanāma-sūtra*.

4) Obermiller: *History of Buddhism by Bu-ston*.

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| The second year | <ul style="list-style-type: none"> { S. 靈鷲山 (Gridharakūṭa) { L. The Weloowon monastery (Veluvana or Venuvana) { A. 王舍城 (Rājagriha) { H. Rājagriha |
| The third year | <ul style="list-style-type: none"> { S. Gridharakūṭa { L. The Weloowon monastery { A. Rājagriha { H. Rājagriha |
| The fourth year | <ul style="list-style-type: none"> { S. Gridharakūṭa { L. The Weloowon monastery { A. Rājagriha { H. Rājagriha |
| The fifth year | <ul style="list-style-type: none"> { S. 脾舒離 (Vaiśālī) { L. Mahawon in the Wethalie country { A. 廣嚴城 (脾舒離, Vaiśālī) { H. Vaiśālī |
| The sixth year | <ul style="list-style-type: none"> { S. 摩拘羅山 (the Makula mountain) <li style="padding-left: 2.5em;">(白善) Paṇḍava { L. The Makula mountain { A. 摩拘梨 (Makula) { H. Paṇḍubhūmi |
| The seventh year | <ul style="list-style-type: none"> { S. 三十三天 (the Thirty-three-fold Heaven) viz. Trayastrimśa { L. Pantukambala (Trayastrimśa) { A. 忉利天 (Trayastrimśa) { H. The dwelling of Devas |
| The eighth year | <ul style="list-style-type: none"> { S. 鬼神界 (the Region of Demons) { L. The grove or forest of Tesakala { A. 毘沙林 (Bhesakalā) { H. Balaghna (the place abounding with remedies) |
| The ninth year | <ul style="list-style-type: none"> { S. 拘苦毘 (Kauśāmbī) { L. The Kothambi country (Kauśāmbī) { A. 憍曇彌 (Kauśāmbī) { H. Kauśāmbī |

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| The tenth year | { | S. 枝提山 (Cetiya-giri) |
| | | L. The village of Palelayaka |
| | | A. 寶塔山 (枝提山, Cetiya-giri) |
| | | H. |
| The eleventh year | { | S. 鬼神界 (the Region of Demons) |
| | | L. The Deckinagiri or southern mountain, with a monastery |
| | | A. 毘沙林 (Bhesakalā) |
| | | H. The place abounding with remedies |
| The twelfth year | { | S. 摩伽陀閑居處 (a quiet retreat in Magadha) |
| | | L. The town of Satiabia |
| | | A. 吠蘭帝 (Verañjā) |
| | | H. The place abounding with remedies |
| The thirteenth year | { | S. 鬼神界 (the Region of Demons) |
| | | L. A monastery on a hill, not far from the town of Tsalia |
| | | A. 毘沙林 (Bhesakalā) |
| | | H. The place abounding with remedies |
| The fourteenth year | { | S. 舍衛祇樹給孤獨園 (the Jetavanānāthapiṇḍada-ārāma in Śrāvastī) |
| | | L. The Dzetawon monastery (Jetavana-vihāra) |
| | | A. 舍衛城 (Śrāvastī) |
| | | H. Śrāvastī |
| The fifteenth year | { | S. 迦維羅衛國釋種村 (A village of the Śākya clan in Kapilavastu) |
| | | L. The Nigranda monastery, in Kapilawot (Kapilavastu) |
| | | A. 迦毘城 (Kapilavastu) |
| | | H. Kapilavastu |
| The sixteenth year | { | S. 迦維羅衛國 (Kapilavastu) |
| | | L. Alavēe (Ālavī) |
| | | A. 大野 (Wilderness or Ālavī) |
| | | H. Wilderness (Ālavī) |

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| The seventeenth
year | { | S. 羅閱城 (Rājagriha) |
| | { | L. The Weloowon monastery or the Bamboo-grove monastery |
| | { | A. 王舍城 (羅閱城, Rājagriha) |
| | { | H. Rājagriha |
| The eighteenth
year | { | S. Rājagriha |
| | { | L. A monastery built on a hill, near the town of Tsalia |
| | { | A. 毘沙林 (Bhesakalā) |
| | { | H. The place abounding with remedies |
| The nineteenth
year | { | S. 拓梨山 [(a monastery of) Chāliya] |
| | { | L. The Weloowon monastery |
| | { | A. 惹里巖 (Chāliya) |
| | { | H. (Indraśailaguhā) |
| The twentieth year | { | S. Rājagriha |
| | { | L. The Dzetawon monastery (Jetavana-vihāra) |
| | { | A. Rājagriha |
| | { | H. Rājagriha |
| ? | { | S. |
| | { | L. |
| | { | A. 尸輸那 (Śūrasena) |
| | { | H. Uśirayicī |
| From
the twenty-first
to
the twenty-fourth | { | S. 拓梨山 [(a monastery of) Chāliya] |
| | { | L. |
| | { | A. 惹里巖 (Chāliya) |
| | { | H. (Indraśailaguhā) |
| From
the twenty-fifth
to
the forty-third | { | S. 舍衛國 (Śrāvastī) |
| | { | L. |
| | { | A. Śrāvastī |
| | { | H. Śrāvastī |
| The forty-fourth
year | { | S. 跋祇境界毘將村 (the Veṇu village on the border of Vajji) |
| | { | L. The Dzetawon monastery |
| | { | A. Śrāvastī |
| | { | H. Śrāvastī |

The forty-fifth year { S.
L. The village of Weluwa (or Beluva-gāmaka)
A. 尾努聚落 (the Vepu village)
H. Bamboo-grove

The Fundamental Doctrine of Gautama Buddha and its Position in Indian Thought

By
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Introductory Note

I. Divisions of the Indian Buddhism from the doctrinal point of view

It is a matter of great regret that many Indologists are mistaken in their understanding of Buddha's fundamental doctrine and its relation with the other religious and philosophical ideas of India, it is my aim therefore, in this article to make an attempt to give a clear exposition, related to this point. The history of the Indian Buddhism, from the point of doctrine can be divided into mainly three divisions. The first is the fundamental doctrine of Buddha; the second is Original Buddhism and the third is Developed Buddhism.

Regarding the first division, there is no special records or scriptures which embodies Buddha's fundamental doctrine, except the Pāli Nikāyas or the Chinese Āgamanas. It is a well known fact that the Pāli Nikāyas as well as the Chinese Āgamanas contains, in the mixed form; Buddha's own doctrine, the ideas and explanations of the immediate and also of the grand disciples and even of others. So it is erroneous that the Southern Buddhist believe and treat, the whole of the Pāli canons as Buddha's direct teachings; and they think even the Pāli language is the Māgadhi language, which Buddha was used to speak. So, after a careful study and analysis; we have to separate, Buddha's true idea from the rest of the contents.⁽¹⁾

The Next, Original Buddhism which covers the period from the time of Buddha's Nirvāṇa up to the time of King Aśoka, is the

(1) See my work, "From the Fundamental Doctrine to Saddharmapuṇḍarīka Sūtra." p. 30.

embodiment of the ideas of the Buddha's immediate disciples and grand disciples and their explanations on Buddha's doctrine. What we call the Pāli canon, is the exact form of Original Buddhism, so to speak. According to caste, nature and intelligence of the disciples; even in Buddha's life time, they understood in different way Buddha's Dharma (doctrine) and Vinaya (the regulation of the church).⁽¹⁾ As there is no doubt that after Buddha's Nirvāṇa; the Buddhist brethren possessed different opinion, one should remember that Original Buddhism in the Pāli canons embodies those different ideas on Buddha's Dharma (doctrine), Vinaya (the regulation of the church) and even on Buddha's personality. These different ideas afterwards developed into two parties. One is the orthodox party, latter on called as Sthavira-vādin; the other is the liberal party latter on called as the Mahāsāṅghika-vādin. These two parties according to traditions continued in opposition for one hundred years, that is to say from the time of Buddha's Mahāparinirvāṇa to Vaisali council (491 B. C. to 381 B. C.) maintaining their different views on Buddha's doctrine and Buddhology.⁽²⁾ These opposing views about the doctrine in the long run terminated into the school form of Sthavirva and Mahāsāṅghika, as stated before, which took place in Vaisali just after one hundred years of Buddha's Mahāparinirvāṇa. From this up to the time of King Aśoka (381 B. C. to 265 B. C.), each of these two original school produced many sub-schools. Thus Original Buddhism at first passing through the stage of opposing views and next being separated into two chief schools and each of these two chief schools again being separated into many branch schools; took the turn towards in making Developed Buddhism.

The Third, Developed Buddhism signifies Hinayāna and Mahāyāna form of Buddhism which developed from the original schools of Sthavira and Mahāsāṅghika. We know, that the King Aśoka after the battle of Kalinga, did turn to be a righteous and religious man; became an ardent follower of Buddha's fundamental doctrine, he carried religious administration and his principle aim was to establish peace and welfare in the human society. He

(1) See, my work, Introduction to the History of Early Buddhist Schools, published in Sir Asutosh Mookerjee Silver Jubilee Volumes III, p.p. 100 ff.

(2) For full explanations, see my work, "From the Fundamental Doctrine to Saddharma-puṇḍarīka sūtra." p. 30.

was much disorganised at the separation of Buddhism into different schools, so he tried to unite them and encouraged them towards that end in various ways; however, the Sthavira and the Mahāsaṅghika could not harmonise themselves. At last the Sthaviras were obliged to leave their headquarter from Māgadha; northern India. Here we must notice that the Sthaviras themselves; when they left Māgadha, were separated into two parties, one left for Kashmīra and Gandhāra and the other for Ceylon by the way of southern India. The party which left for Kashmīra and Gandhāra, is known as Sūtra-Bhānaka; who considered the Dharma superior to Vinaya and the party which went to Ceylon is known as Vinaya-Bhānaka, who considered the vinaya superior to Dharma. These two sub-schools, were existing even in Buddha's life time,⁽¹⁾ however, at that time they were living harmoniously with each other; due to their common stand against the Mahāsaṅghikas. The Sthaviras of Vinaya-Bhānaka School after going to Ceylon developed into the Hīnayāna school, of the southern Buddhism and the Sthaviras of Sūtra-Bhānaka school after going to Kashmīra and Gandhāra; gradually changed into Abhidharma-Bhānaka and eventually developed into the Hīnayāna school⁽²⁾ of the Northern Buddhism. Thus the Sthavira proper on the whole, after Aśoka by degree evolved into the Hīnayāna Buddhism. After the Sthavira departed from their headquarter in Māgadha Mahāsaṅghikas were in prosperous condition; they tried to manifest Buddha's introspectional perception and eventually paved the way for the latter establishment of the Mahāyāna⁽³⁾ doctrines. In the course of fifty years, following the death of Aśoka, his descendants lost their power in the hand of Pushpamitra the minister. Pushpamitra founded the Śuṅga dynasty, and after the Śuṅga the Kāṇva dynasty followed it. These two dynasties were the patrons of Brahmanism, they carried vigorous anti-movement against Buddhism; and due to this anti

(1) See my work, Introduction to the History of Early Buddhist Schools in Sir Asutosh Silver Jubilee Volumes III, Part, III, p. 113 to 114.

(2) Some scholars erroneously think that the Northern School is always Mahāyāna Buddhism, from the point of religious type, the Northern Buddhism is partially Hīnayāna and partially Mahāyāna. This point I have discussed fully in my work, Hīnayāna and Mahāyāna and the Origin of Mahāyāna Buddhism; published from Calcutta University, see p. 4 to 7.

(3) See my work, Hīnayāna and Mahāyāna Buddhism and the Origin of Mahāyāna Buddhism.

movement the Mahāsaṅghikas could not any longer stay in Madhyadeśa and were compelled to take shelter in some other part of the country. The Mahāsaṅghikas also like the Sthaviras when they departed from their headquarter in Māgadha, they separated into two parties; one went to Andhra, on the valley of the river Kṛṣṇa in Southern India and established their new headquarter there. The other went to Gandhāra and they also made their new headquarter some where there. The party which went to Andhra, we may call as Southern Mahāsaṅghika School and the party which went to Gandhāra we may call as the Northern Mahāsaṅghika School. The Southern Mahāsaṅghika in their doctrinal aspect emphasised the absolute truth as realized by Buddha in his introspectional perception and manifested it in the doctrines of the lineage of Prajñāpāramitā-sūtra of the Mahāyāna Buddhism. The Northern Mahāsaṅghika emphasised Buddhology or Buddha's introspectional perception on human life and manifested it in the doctrines of the lineage of Avataṃsaka-sūtras⁽¹⁾ of the Mahāyāna Buddhism.

In the Mahāyāna Buddhism there are many periods according to the shifting of the centre of Buddhism in India and in each of these periods there are again many doctrinal lineage of the Mahāyāna, however, all these Mahāyāna doctrinal lineages fall under the said two main lineages. Thus the Mahāsaṅghika school of the original Buddhism evolved into the Mahāyāna Buddhism.

In the above summary outlines of the three divisions of Buddhism I have pointed out clearly, how to arrive at the fundamental doctrine of the Buddha. Now, before entering in to the main subject it is necessary to understand the types of the Indian thought as represented by the different ethonic groups; before Buddha Gautama.

II. Twofold Indo Aryan Ethonic Groups

Through the contribution of Indian as well as European Savants, now it is a proved fact that the Indian culture is a production of the three distinct ethonic groups of ancient India, namely; the "Vedic Indo Aryans," the "Non-Vedic Indo Aryans" and the "Dravidians." Of course, even now there are some scholars who think

(1) See my work, *The Hinayāna and Mahāyāna Buddhism and the Origin of the Mahāyāna Buddhism*. p.p. 91, ff.

that the ancient Indian culture was a creation of the Indo-Aryan hands only, and that the Dravidians were entirely savage; but through the archaeological discoveries as well as from the old literary records⁽¹⁾ it is also at present a proved fact that the Dravidian possessed a civilization of a very high order, which point I have fully explained in my work (in Japanese) "The Ethonic Groups of ancient India." However; because the Aryans conquered the Dravidians, and they adopted and absorbed their culture, we may say; with due reservation; that the Indian culture from this view, is a creation of the Aryans only. But here we must not forget, that the Aryans were of twofold groups, one was the creator of the Vedic Civilization, hence we call them as "Vedic Indo Aryan" the other was the creator of a Civilization some what against the Vedic Civilization and hence we call them as "Non Vedic Indo Aryan," sometime which is also known as "Vrātya." The name "Vrātya" has two significance that is to say one points to those groups who were excommunicated by the "Vedic Indo Aryan" on account of their not following the Vedic religion and non observance of the Vedic sacrificial ceremonies, the other signifies those groups who intermarried with the Dravidians. So from the ethonic point of view, the "Vedic Indo Aryan" were of the pure blood, while the "Non Vedic Indo Aryans" were of the mixed blood, the former came to India, some where from the Central Asia and they settled down on the valley of Indus and gradually did spread out up to the 'Confluence' of the river Gaṅges with the river Yamunā, while the latter came sometime after, some where else from the Central Asia by the way of Mesopotamia and then crossing the Arabian Sea. This latter groups did spread out, from the North West; bordering along the land already occupied by the "Vedic Indo Aryan" and then passing through the South; all over the North western India. Therefore, the "Vedic Indo Aryans" are also sometime called as the "Inner Indo Aryan" while the "Non Vedic Indo Aryans" are sometime called as the "Outer Indo Aryan."⁽²⁾

The following characteristic differences can be found between these two Indo Aryan groups. (1) The "Vedic Indo Aryans" were

(1) See Ram Prashad Chanda: *The Indo Aryan Races*, *Ancient Indian History and Civilization* by Majumdar, *Caldwell's Comparative Grammar of the Dravidian Languages*, *Sesha Iyenger's Dravidian India*, *F. Kittel's Dictionary of Kanerese to English* etc.

(2) See, Prof. R. Chanda: *The Indo Aryan Races*, also see my works *Ethonik-Races of India* (in Japanese).

orthodox where as the "Non Vedic Indo Aryans" were liberal. The former was not much given to speculation, whereas the latter was of very inquisitive and contemplative nature. This was already reflected upon their respective cultures and ideas and so as a result the "Vedic Indo Aryan" ideas and thoughts were rather simple, whereas the "Non Vedic Indo Aryan" ideas and thoughts were of rather higher level. (2) The centres of the "Vedic Indo Aryan" culture were, Kuru-Pañchāla and Gandhāra, the former was the religious and philosophical centre the latter was the centre of linguistic and scientific learning. The cultural centre of the "Non Vedic Indo Aryan" were, Māgadha and Kośala, and Kāśī and Videha were the meeting places of the cultures of these two ethonic groups. Of course the above mentioned two places belonged to the "Non Vedic Indo Aryans" however the Vedic cultural influence had its entrance there within the period, from the time of Upanishada up to the time of Buddha, since they became the meeting places of their cultures. (3) The social organization of the "Vedic Indo Aryans" had a hereditary caste system consisting of four castes, with Brāhamana at their head, while the social organization of the "Non Vedic Indo Aryans" though had the same four castes, yet the Kṣatriya was at the head of their caste system and with them it was a mere professional distinction and not at all hereditary, more over they originally did not give much importance to it; however, afterwards due to Vedic influence became an essential institution in their social organization also.⁽¹⁾ We must not pass over an interesting fact that whereas "Vedic Indo Aryans" considered father as the head man of the family which is yet prevalling, the "Non Vedic Indo Aryans" had one time the "mother kin system" which was also in existence amongst the Dravidians. (4) Chandas was the language of the "Vedic Indo Aryan" in their primitive stage, afterwards they used Sanskrit as their spoken and literary language, while the "Non Vedic Indo Aryans" used Prākṛit in their primitive stage, and latter on by the time of Buddha they used Māgadhi (the language of Māgadha) as well as Ardha-Māgadhi (the language of Kośala). (5) The seers, the thinkers and the priests of the "Vedic Indo Aryans" were mainly the Brāhmanas and the Kṣatriyas who were used to live household lives whereas the priests and thinkers of the "Non Vedic Indo Aryans" used to live mendicant's lives though

(1) See, Prof. R. Chanda: *The Indo Aryan Races*, Chapter, V.

they were too mainly Brānmanas and Kṣatriyas. (6) According to the "Vedic Indo Aryans," the Yajñas (sacrificial ceremonies) and Moksha (salvation) constitutes the aim of the human life, while according to the "Non Vedic Indo Aryans," Dharma (religious duty) Artha (earning of wealth), Kāma (enjoyment of the sex life), and Moksha (salvation), are considered as the aim of the human life and this ideal of life afterwards, since the time of Mahābhārata was fully adopted as the ideal of life by the "Vedic Indo Aryans" also being strongly influenced by the civilization of the "Non Vedic Indo Aryans."

Thus I have shown the two-fold Aryan groups with their different characteristics.

III. The relation of the Buddha's doctrine with the current of ideas of the two-fold Indo Aryan ethonic groups

Now we arrive at a very important point that the religious and philosophical thoughts of ancient India can not but must be considered under the above mentioned two distinct lineage. Hence how erroneous is the judgment of many a Indologist, man like Late Prof. Deussen and others that the Vedas and the Upanishads are the only origin and fountain head of all Indian thoughts, need not be touched any further.

(A) The Religio-Philosophical thoughts of the "Vedic Indo Aryans."

Let us see what kind of religious and philosophical thoughts the "Vedic Indo Aryans" possessed. We know that the "Vedic Indo Aryans" first entered in India, that soon after their arrival, they gave up their nomadic life and settled there permanently and commenced to organize their social life. So, their religious and philosophical thoughts also, which are embodied in the Vedas their most ancient literary records, appeared earlier. The meaning of the word Veda is knowledge par excellence; i. e. the sacred spiritual knowledge but afterwards understood as a denomination for sacred canons. The Vedas consists of the following three divisions..... (1) The Samhitās—It contains sacrificial formulas and mythological ideas. (2) The Brāhmaṇas—They contains, mainly; full explanations of the sacrificial rites and speculations upon the various sides related to them

and as well as the primitive theology and philosophical ideas of the Vedic Aryans. (3) The *Āraṇyakas* and *Upanishads*—These are partly included in the *Brāhmaṇas* or attached there to, and partly exists as separate works. They embody the philosophical speculations of the hermits and ascetics on the conception of Soul, God, World and Man. The “Vedic Indo Aryan” outlook was from the beginning religious. The grand natural phenomena exercised a powerful influence on the mind of the primitive “Vedic Indo Aryan” peoples and they personified or rather deified all the natural phenomena; since, we find the conception of the polytheistic idea amongst them. However, some of the higher thinkers amongst them set out to search, the one Supreme God, from whom all the other minor gods derives their existence and by whom they are controlled and unified, since we find amongst them the monotheistic idea also. Here we must notice that the conception of the Supreme God was not always applied to one and the same deity, but it depended upon the will and understanding of the thinkers. Thus the kathenotheistic idea also came into prevalence. And at last all the thinkers reached at a point where they abstracted the inner power from the natural phenomenon and attributed it to one fundamental underlying reality or soul of the universe, and they thought, the universe was the self creation of this underlying reality. In this way the pantheistic idea was conceived by the Vedic thinkers. In the Vedic *Samhitā* there is another conception about cosmic creation; i. e. creation from the elements. This conception of creation from the elements, it seems; was later on rejected by the “Vedic Indo Aryans” and they mainly developed the idea of Self creation. These are the principle ideas we find in the Vedic *Samhitā*. Beside all these, there is another important fact that the “Vedic Indo Aryans,” always conducted sacrificial ceremonies in order to satisfy the gods and thus to derive various kinds of benefits. The sacrificial ceremonies gradually developed into various kinds according to the different will and desire of the people, and latter on they became so complex; that without the guidance and explanation of well versed teachers (priests) their performance were simply impossible, without committing any mistake, and that is the reason why the second division of the Vedas known as *Brāhmaṇas* were formulated. These sacrificial rites are known as “*Karmakāṇḍa*” and on the other hand the philosophical speculations, on the deities and cosmic existence, as well as on the human life;

as stated before. are known as "Jñāna Kāṇḍa." This kind of philosophical speculations gradually developed into a system of thought, nicely expressed in the Āraṇyakas and the Upanishads, the third division of the Vedas.

The conception of the underlying reality or the Soul of the universe in the Saṃhitā appeared as Brahman or the Ātman the only reality without a second in the Upanishads. According to the Upanishadic conception, the Brahman or the Ātman in the beginning was inward faced, but as soon as he willed to become many to create the universe and as soon as the universe evolved out through his will to become, he became outward faced. In this way the Brahman or the Ātman itself was evolved into many and the universe came into manifestation. In other words, the Upanishadic conception wanted to explain the creation of the universe through one reality; i. e. all existence evolved from the one reality; Brahman or Ātman. The above conception is known as "Pariṇāma-Vāda" or the theory of the natural transformation. The relation of "One" and "Many" naturally indicates the relation of Cause and Effect; i. e. "One" is the cause and the "Many" is the effect. We should remember here, that except one reality there is no other existence in the world, and that "One" is manifested into "Many" in the form of the universe, therefore the Universe or the Many before its manifestation was within the Cause. This conception is known as "Satkārya-Vāda." The universal reality is absolute and eternal, in time as well as in space and the universe being evolved from the Ātman, the absolute reality; is itself also eternal. But from our general stand point it can be said, that the universe must have a beginning, so, finally the theory points out the eternity of the Ātman from our objective stand point of observations.

Next, let us see; the "Vedic Indo Aryan" speculations on the problem of Human-Life. According to them each individual possess a soul or "Jivā-Ātman," stated in the Upanishad as Consciousness itself. It is proper to say, this "Jivā-Ātman," is nothing but the reality of the universe, observed from the subjective stand point. And finally, the conception of the "Jivā-Ātman" was identified with the conception of the "Mahā-Ātman" (Ātman, Brahman and Mahā-Ātman are all synonymous) and so "Aham Brahma Asmi," (I am Brahman). This conception of "Mahā-Ātman" as we find in the earlier part of the Upanishads proper, is the contribution of the

Brāhmana (priest) thinkers while the conception of "Jivā-Ātman" is a contribution of the thinkers from the warrior class.

These two conceptions, afterwards combined together were developed into the philosophy of the Upanishad. As conclusion, it can be definitely said that the philosophical speculations of the "Vedic Indo-Aryans" were inclusively concerned with the "eternity of the Ātman."

(B) As stated before, the "Non Vedic Indo Aryans" came to India after the "Vedic Indo Aryans," however some of the groups of the "Non Vedic Indo-Aryans" reached India as early as the Rig Vedic time. This will be quite clear from the following facts. Among the Vedic seers, we have two types, one belonging to the "Vedic Indo Aryan" groups, they are described as "Svityam" white, the other though originally belonged to the Kṣatriya clan of the "Non Vedic Indo-Aryans"; were later on received in the "Vedic Indo Aryan" priest class and they are described as "Kṛṣṇa" dark. Vasiṣṭha was the representative of the former and Kaṇva was the representative of the latter.⁽¹⁾ In the Atharva-veda which is as old as the Rig-veda we find that the chapter XV, is devoted to the glorification of the Spirit or the God of the Vrātyas.⁽²⁾ So it can be very easily conjectured that the thoughts of the "Non Vedic Indo Aryan" did exist in India by the time. Not only that even in the Upanishads we find many traces of the "Non Vedic Indo Aryan" influence. The observation of "Ātman" from the subjective point of view is a method of thinking originally developed by the "Non Vedic Indo Aryans." Another fact need hardly be mentioned that on account of their late arrival and as they were for some time living a nomadic life, their thoughts and culture appeared on the surface of the society not much earlier before the time of Buddha. So, before this period we do not find any record which particularly belonged to the "Non Vedic Indo Aryan" thought and culture. Another fact again, the "Non Vedic Indo Aryan" intermarried with the "Dravidians" and they adopted many of their ideas and culture and mixed with their own, due to this, their religious and philosophical ideas are rather complicated. Ethnically speaking, the religious movement of the

(1) See, *The Indo Aryan Races*, by R. Chanda.

(2) Though the Atharva-veda is counted and recognised as the fourth Veda, however, originally it contained the ideas of both of the Dravidians as well as of the "Non Vedic Indo Aryans." Afterwards with some addition from the other Vedas it came to be known as the fourth Veda.

Mahāvīra and even of the Gautama Buddha belonged to the their stock, however, in practice; the worshipping of the “Vāsudeva, Śhiva, and Shakti formed the main bulk of the religious ideas of the “Non Vedic Indo Aryans,” which latter on intermingled with the Vedic gods appeared as “Vaisṇavaism, Saivaism and Śāktaism” in the Purāṇic time. As regards their philosophy, there arose amidst their groups many thinkers and recluses,⁽¹⁾ before the time of Buddha, amongst them, the most famous were the so-called six wandering teachers, namely—(1) Pūrāṇa-Kassapa. (2) Kakuda-Kātyāyana. (3) Ajita-Kesakamablin. (4) Maskarin-Gośāla. (5) Sañjaya-Belaṭṭhiputta. (6) Nigaṇṭha-Nātaputta. Of these six wandering recluses, Kakuda-Kātyāyana and Nigaṇṭha-Nātaputta are intimately connected with the “Non Vedic Indo Aryan” theory of creation. The origin of the “Non Vedic Indo Aryan” theory of the “Creation of the Universe, out of the Elements” is to be traced back in the time of the Veda. This theory of creation which is opposed to the theory of “Self Creation,” was rejected by the Vedic Aryans, as stated before. Nevertheless, this kind of speculations about the creation of the universe were even held by the seer like Kaṇva who was taken into the Vedic community as Brāhmana. This theory of creation of the “Non Vedic Indo Aryans” was later on developed in to the doctrine of the “Seven Categories” by Kakuda-Kātyāyana and more developed by Nigaṇṭha-Nātaputta and ultimately formulated as Vaisesika System of Philosophy. The “Non Vedic Indo Aryans,” did not believe the Vedic Aryan theory of “One Reality of the Universe”, but they believed that “Plurality of Elements” are needed for the creation of the universe, that each of these plurality of elements are independent of each other, that they possess active nature, and that depending upon each other they come in contact and produces the phenomenal universe. They divide the elements into their component parts, until they are reduced to a state of un-analysable and irreducible form of “Atoms.” These atoms they thought, are independent and eternal, they are not produced, they depending upon each other, aggregates and produces the elements, which elements, again; in turn depending upon each other produces the world. This “Non Vedic Indo Aryan” theory of creation is known as “Ārambha-Vāda.”⁽²⁾

(1) J. A. S. B. Vol. XIV, 1918, No. 7, pp. 400-406.

(2) Erroneous for Ālambha; the theory of “depending on or resting upon.”

In other word, their theory of the "Plurality of Elements" shows the relation of the "many with many," not the relation of the cause and effect in time, but as they exists in the relation of "principles and subordinates" in space. This aspect of the theory is known as "Asatkārya-Vāda." Finally, because this universe is the result of the aggregation of the eternal atoms, so the universe also, is eternal.

As for the "Non Vedic Indo Aryan" theory related to "Human-Life," they also recognise the existence of the "Jivā-Ātman" (the individual human soul), but to them this "Jivā-Ātman" is not eternal and absolute like the "Vedic Indo Aryan" conception of the soul. The "Jivā-Ātman" according to their view is the outcome of the combination of the soul with the elements, therefore this "Jivā-Ātman" disappears with the dissolution of the elements and so long it exists, it never surpasses the individual limit of the soul; always remains an individual entity.

The "Ātman," of the "Vedic Indo Aryan" is eternal and as well as infinite; but the World from their view is not eternal, on the contrary the "World," from the view point of the "Non Vedic Indo Aryan" is eternal and infinite. From the above survey, it is quite obvious that all the philosophical thoughts of the "Vedic Indo Aryans" are based upon the "Eternity of the Ātman," whereas the "Non Vedic Indo Aryan" thoughts are based upon the "Eternity of the World." As philosophical speculations the doctrine of the "Eternity of the Ātman," in the "Pariṇāma-Vāda" of the "Vedic Indo Aryans" and the doctrine of the "Eternity of the World" in the "Ārambha-Vāda," of the "Non Vedic Indo Aryans," occupies very high position amongst the philosophies of the world, however, for the peoples who want salvation, we find that both the ways of thought are deficient; because the doctrine of the "Ātman" of the "Vedic Indo Aryans," encourages to produce, egoistic ideas and selfish motives, in the general people of the world, and the doctrine of the "Eternity of the World," also encourages to produce, in the general people of the world a strong attachment for existence. Viewed from the point of salvation, the "Egoistic idea" and "Attachment for existence," both become the cause of delusion and suffering.

The Gautama Buddha after pointing out the great deficiency of both the Vedic and Non Vedic Indo Aryan ideas, showed to the world The right way of salvation, for all men equally which is

generally called as the "Fundamental Doctrine" of Buddhism. Siddhārtha, the son of Suddhodana, the Chief⁽¹⁾ of the Sākya Clan perceiving the real nature of the world of impermanence, disease, death, decay, old age and suffering; renounced the world. And again, he finding the great deficiency in both the Vedic and the Non Vedic Indo Aryan ways of solution for those problem, mentioned above; became an independent seeker of the "Truth." He gave up the dogmatic and one sided views, as well as the un-necessary metaphysical speculations (which lies beyond our knowledge), and following the "Natural Way" or the "Middle-Path" (*majjhima-patipada*) obtained "Enlightenment" and understood the real nature of both the "World" and "Human Life" correctly, as it was, as it is and as it will be "Yathābhutam". Thus, he became Buddha and the "Jina of all," the "knower of all."

Though, the Buddha Gautama himself ethnically belonged to the "Non Vedic Indo Aryans," he criticised the ideas of both the groups from various point of view. His own Fundamental Doctrine stands independent of both the Vedic and non Vedic Indo Aryan ways of thought, and stands as the centre of all religious and philosophical ideas of India, which will be made clear in my main article.

In connection with this point I shall like to state further more, that before the appearance of the Buddha, both the Vedic and Non Vedic Indo Aryans, not only they differed in religious and philosophical ideas, but even they displayed great hatred and malignity to each other. The Buddha Gautama's great personality much influenced the people and his sublime teachings began to spread far and wide in the country. After the Buddha, particularly by the time of King Aśoka, through his political and religious movement, Buddha's Dharma became so mighty and powerful that under the state protection, it did not only spread far and wide throughout the whole country but even, it tresspassed beyond the border of India. Since this time, the Vedic and Non Vedic Indo Aryans apprehending the possibility

(1) In some places Suddhodana, Buddha's father, is called Rāja; while in other places he is mentioned as a simple citizen. This apparent contradiction may be reconciled when we take account of the system of administration prevalent at Kapilavastu in his time which was republican in type. The president of the council of administration enjoyed the title of Rāja. Suddhodana was therefore, for a time president of the council of administration. See, Rhys David's *Buddhist India*, p. 19; and Kautilya's *Arthashastra*, p. 376, 1st Edition.

of being wiped away by the success of Buddhism, they willing to unite, in order to start an anti-movement against it submerged their differences and began to come in close contact. And it was a great opportunity to them that after the downfall of the Maurya Dynasty, the Sunga Dynasty soon followed by the Kanva Dynasty came to power, for these two dynasties, took a strong stand against the Buddhism, and so severely persecuted the Buddhists, that Buddhism was cleared away from the northern India. Thus taking the advantage of this great impetus, the thinkers of both the Vedic and Non Vedic Indo Aryans in order to withstand the Buddhist onslaught, harmonised and unified their views and gave birth to a new type of religion and philosophy as a result of the combination of the two, which afterwards came to be known as Purāṇic Religion and ideas.

Thus the current of all the Indian thoughts can be divided into the following four divisions..... (1) The Vedic Indo Aryan ideas, (2) the Non Vedic Indo Aryan ideas, (3) the doctrine of the Buddha and (4) the post Buddhistic Puranic ideas.

CHAPTER I

The Buddha and Dharma in the Light of His Enlightenment

According to the science of religion Buddhism is no doubt considered as one of the highest form of ethical religion in the world, but from my point of view, Buddhism is not only ethics but a philosophy and a religion as well. It has philosophical truth at its back, emotional faith in its front and ethics as its goal. These three aspects philosophical, religious and ethical are combined and harmonised through the personality of the Buddha. Without the philosophical truth religion cannot arise; without religion the highest truth cannot be transformed into realisation and without these the ethics or morality cannot be brought into practice. Combination of these three aspects is what we call the Dharma. It means the fundamental doctrines of the Buddha or the perception of the Buddha, in other words, the Buddha's perception preached amongst the men becomes a doctrine which is called the Dharma. Speaking more definitely the Dharma means the doctrine that manifests through the personality of the Buddha who obtained the truth of the reality which remained

with him as a potential truth and never before came to conduct the human being. The potential truth is motionless, therefore, inactive and consequently is of no use to humanity or the human society. But when it was transformed into the Dharma through the personality of the Buddha his knowledge gave rise to philosophy, his emotion, religion and his will became the source of the ethics. These three all combined constitute what is called the Dharma, so that the truth of the reality modified through the Buddha's personality thereby a differentiation is made between the Dharma and the potential truth. For example there is a potato which is represented as potential truth and unless the potato is cooked by some one, it is useless and tasteless, so the potential truth unless it passes through the agency of some human being cannot be of any use to the people or society. It is only when the potential truth is transformed itself into the Dharma it can influence society and can conduct human beings from bad to good and from lower to higher. Therefore, it can be said definitely without Buddha's personality the Dharma cannot be realised and without the Dharma the Buddha's personality cannot appear. In order to make clear the relation between the Buddha and his fundamental doctrines it is necessary to discuss the following topics one after another.

1. The cause of Buddha's renunciation and his seeking of the path leading to enlightenment

In the chapter *Upāyakausalāya* of *Saddharma-Puṇḍarīka-sūtra*, it is stated that "This, O Sariputra, is the sole object, the sole aim, the sole purpose of his appearance in the world. Such then is the sole object, the sole aim, the lofty object, the lofty aim of the Tathāgata. And it is achieved by the Tathāgata. For Sariputra, I do show all creature the sight of Tathāgata knowledge. I do open the eyes of creatures for the sight of Tathāgata knowledge. I do firmly establish the teaching of Tathāgata knowledge, I do lead the teaching of Tathāgata knowledge on the right path."⁽¹⁾ This kind of expression, we find in many places in *Pāli-Nikāyas*. These expressions all pointing out the lofty object of salvation, but before it there must come the sole aim of the seeking of the truth which leads to enlightenment for the former object is conditioned by the later. The cause of

(1) S. B. E., Vol. XXI. p. 40.

Siddhārtha's renunciation is very important, for it is in the root of his seeking the truth leading to salvation. In the Nikāyas we find the following expressions as the Buddha's recollection.

"I was delicate, very delicate, exceedingly delicate. I at that time for my benefit tanks built in my father's home; in one, blue lotuses blossomed, in one red lotuses, in one white blossomed for my sake. I did not use sandle that was not produced in the Kāśī-country, my head covering was of Kāśī-cloth my upper garment, under dress, and outer covering were also of Kāśī cloth. Night and day I had a white canopy held over me, to keep off cold, heat, dust and wind (wafted by the wind) and dew. I had three palaces built for me, one for the winter, one for the summer and one for the rainy season. During rains for four months I stayed in the (upper story of the) palace, built for the rainy season, in the company of female musicians, not coming down."⁽¹⁾

These shows in what happy and fortunate surroundings he passed his early life, however, it seems that he possessed cotemplative nature from his early age as he was confronted with many ultimate questions vexing in his mind. What are those questions? These are what is man? what is the world? What connection has the man with the world? Why man is born in the World? What is the instinct of man? What is the destiny of man? Among these the question—What is man is the most important for all other questions have a bearing on this question; for if there be no man what on earth the other questions will arise for? This question must be solved first and with its solution other question may be solved automatically.

Humanity consists of all classes of human beings, either wise or ignorant, either higher or lower, either rich or poor. Whatever may he be at one time or other, in his life, the question—What is man? must arise in his mind, and those who attempt to solve the question by thinking deeply are called wise and those act to the contrary are called ignorant. The former can make swift progress in their spiritual culture and the later cannot. From the very beginning up to the present day like the Sages or the Rishis of India wise men have been born in the World. All of them were great heroes who faced these questions and struggled very hard to obtain their salvation. Siddhārtha the son of Suddhodana, was a hero of this

(1) A. N. I., p. 145.

kind. Born of an aristocratic family at Kapila-vastu Siddhārtha gave up his kingdom against his father's will cut off all communal connections and withdrew all affection from his wife and only child, and entered the Sramana life with a deep conviction and resolution. The immediate reason why he renounced the world according to the traditions he saw four ominous visions..... when he was passing through the streets, the sight of an old man, a sick man, a corpse and a monk, the pictures or embodiments suggestive of the kind of human sorrows that exist in the Samsāra. These visions brought a great change in his mind, and a feeling of deep melancholy made him a thorough pessimist. So it is stated in the Anguttara-Nikāya as follows

“To me exceedingly delicate and possessed of these comforts the following thought occurred..... I who am subject to old age and incapable of overcoming it, seeing an old man, thus from me all the pride of youth totally vanished. I who am subject to disease and incapable of overcoming it seeing a sick man, thus from me all the pride of health totally vanished. I who am subject to death and incapable of overcoming it seeing a dead man thus from me all the pride of living totally vanished.”⁽¹⁾

Again it is stated in the Majjhima-Nikāya that

“There came a time when I being quite young with a wealth of coal black hair untouched by grey and in all the beauty of my early prime despite the wishes of parents who wept and lamented cut off my hair and beard, donned the yellow robes and went forth home to homelessness on pilgrimage.”⁽²⁾

Above I have shown the cause of Siddhārtha's renunciation from the traditional point of view, however, if we see a little more accurately from the realistic point of view the following points also seem to be controlling factors of his renunciation. (1) Soon after the birth of Siddhārtha he lost, his mother Māya-Devī and he was brought up after that by Prajāpatī the sister of his mother. In his young age this fact made him very melancholy and he really experienced the problem of the Death from the personal standpoint. (2) During Siddhārtha's childhood Kapila-vastu his birth place was an independent republic and his father was at the head of it. When he was still young Kapila-vastu

(1) A. N. I., p. 145-6.

(2) A. N. I., p. 163.

lost its independence being conquered by Kośala. This fact also made him melancholy. Here he again experienced the problem of impermanency from the standpoint of changing nature of the worldly power and prosperity. (3) He also realised the changing nature of the political power and the struggle for supremacy between the weak and the strong. In the history of India from the end of the eighth century B.C. to the beginning of the sixth century B.C. India was in the period of struggle. At that time, it is a fact that the following sixteen countries namely Aṅga, Magadha, Kāśī, Kośala, Vajjī, Mallā, Cetī, Vamsā, Kuru, Pañchāla, Maccha, Sūrasena, Assaka, Avanti, Gandhāra, and Kamboja were struggling with each other, the stronger always attacking the weaker in order to consolidate their position over them. After a period of fighting the Māgadha, Kośala, Avanti and Vamsā these four strong powers conquered the others and established matrimonial relations within them in order to have peace and thereby, though some time peace prevailed, the desire for the political supremacy even amongst these four powers broke their peace and fighting was started anew, and at last Avanti and Vamsā was subjugated by the Māgadha and Kośala. These two powers, again though they established firm matrimonial relationship, due to their desire for supremacy; they now and then fought with each other. Thus the struggling period continued for two hundred years, and due to the depression of the livelihood as well as the struggle even amongst the mass many people lost their lives, and the society appeared full of suffering which caused gloomy state of mind in the people. Such conditions led Siddhārtha to ponder and contemplate over the sorrows of the world from the social standpoint. Above three experiences of the problem of death, impermanency and suffering left on him deep impressions. These vexed his mind and gave birth to the question of why things are impermanent and how it can be escaped from. These agonies as a matter of fact were the real cause of his renunciations. There is another cause again which counts as the fourth and as a cause of his seeking of the truth. That is to say he found many extreme views in the then existing religious and philosophical schools of thought which professed to possess the power to liberate the people from all sufferings but in reality which obviously possessed no such capacity and was in vain. The first three causes mentioned above were the force behind his renunciation, and the fourth one, was the cause which made him an earnest seeker of the truth being

disappointed with the religious and philosophical thoughts of the time. Now in connection with the fourth cause it is necessary to state here the tendency of the people under the above mentined sorrowful and depressing circumstances. When the people faces such situations it is the nature of the people at any time, in any place, that some of the people become pessimists where on the others in desperations turns to be epicureanist or materialist. These two kinds of tendency was predominantly prevalent in India at the time. The people inclined to the later tendency were generally seeking after the temporary physical pleasures and amusements, the objects of the senses without giving any heed to the past and the future. At that time there were many thinkers belonging to both the Vedic and Non-Vedic ethonic group who always encouraged the people of the later tendency themselves being carried away in the current of this tendency of the time. Ajita-Keśa-Kambalim, one of the six sophists at the time of the Buddha was a representative of the thinkers of the type just mentioned. He propagated such doctrines that there is neither past nor future and there is neither bad nor good. Neither deeds (Karma) nor the fruits of the deeds. He preached that there is no such thing as soul apart from the body, that the body itself is the soul. And he stressed that the aim of the human-life do not lie outside the domain of the physical pleasures. There were many thinkers of this type just before and contemporary to Buddha as we find in the *Brahmajāla-sutta* and *Sāmañña-phala-sutta*. Amongst them the wondering mendicant *Pottha-pāda* and *Payasa* were very famous. This school of thought afterwards in India was known as *Lokayata* or *Cārvaka*. It is a noticable fact that due to their materialistic and corporealistic doctrine the various kinds of sciences such as *Kāma-sāstra* (the science of the sex), *Nāṭya-sāstra* (the science of dancing), *Courya-sāstra* (the science of stealing) and the *Artha-sāstra* (the science of economics) were cultivated. Besides these above mentioned teachers of materialistic tendency there is another class of ascetics who were against these materialists. They were mendicants propagating their doctrines of penence and austerity against the meterialistic and corporealistic ideas of the time. They themselves practiced severe religious austerity and they taught that this is the only way leading to salvation. However, in reality the only result of such extreme austerity makes man's body weak as if at the point of dying, before, the realisation of salvation takes place. The Buddha

Gautama after seeing and observing both the materialistic and the penencistic ways he came to know that both are extremists, and that they were not the proper way for salvation and then following the natural way which is afterward known as the "Middle-path" he obtained the solution of the problem of the life and realised the truth of the reality. So he said in *Dhamma-cakka-pavattana Suttam*¹⁾

"There are two extremes O Bhikkhus, which the man who has given up the world ought not to follow... the habitual practice on the one hand of those things whose attractions depends upon the passion, and especially of sensuality a low and pagan way (seeking satisfaction) unworthy, unprofitable and fit only for the worldly-minded-and the habitual practice on the other hand of asceticism (or self-mortification) which is painful unworthy and unprofitable. There is a middle path, O Bhikkhus avoiding these two extremes discovered by the Tathāgata which opens the eyes and bestows understanding, which leads to peace of mind to the higher wisdom to full Enlightenment to Nirvāṇa."

Regarding the people of the pessimistic tendency, there were again many groups of teachers who claimed to lead such types of people to emancipation, their idea is very important in the history of Indian thought of the time. All their ideas were based upon the struggle and suffering of the human life and meditation was in the root of their method through which they themselves having obtained intutional knowledge of the reality of the universe as well as of "Ātman" (soul), they wanted to guide the people and to make the people understand that reality; for their salvtion. That is to say they thought due to the ignorance of the reality of the world and the soul, people naturally struggle themselves in this world and become pessimist, therefore the knowledge of the reality of the both is the solution and the way to emancipation. And we must not overlook that some of the thinkers of this class belonged to the Vedic and some belonged to the Non-vedic Indo-Aryan group. Their common point of discussion was the problem of the "World" and the "Ātman." The idea of the "Vedic Indo Aryan" as stated before is more related to the doctrine of "Ātman" than the "World"; while the idea of the "Non Vedic Indo Aryan" is more related with the doctrine of the "World" than the "Ātman." The idea

1) S. N. 56, 11.

of the "Ātman" of the "Vedic Indo Aryan" of course is the doctrine of the Upanishad, regarding which I have already stated in the introduction, so it is not necessary to deal with it again here. However it must not be thought that the early Upanishadic idea and the Upanishadic idea as prevalent by the time of the Buddha was identical. From the Pāli Canon it appears that the Upanishadic conception of the Mahātman or Brahman transformed and personified as "Brahmā" the creator of the world and the conception of the identity of Brahman and the Soul changed into the form of the relation of Brahmā and the beings were in force at the time of the Buddha. Regarding the idea of the "World" of the "Non Vedic Indo Aryan" also I have already stated in details in the introduction, however, in the time of the Buddha the doctrine of Kakuda-Kātyāyana, Maskārin-Gosāla and Nigaṇṭha Nātaputta amongst the six heretical teachers were prominent. All the ways and ideas, either of the Vedic Aryans or the Non Vedic Aryans, either of the School of Śramanas or Brāhmanas may furnish the people with the solution of the "World" as well as of "Ātman" and they even may mitigate the pessimistic tendency of the people but such dogmatic and metaphysical speculations as they are can not lead to the realisation of the self and the ethical conduct which is most important in human life. It can be said that they are excellent as philosophy, however, the doctrine of the "Ātman" and the eternity of the "World" lead ignorant people more and more to selfish and egoistic deeds and attachment to the things of the world. This egoism and attachment according to Buddha's doctrine is the cause of suffering and struggle, therefore, these ideas stand against the salvation of the suffering human beings. Thus I have shown above the fourth cause which made Siddhārtha an earnest seeker of the truth. We must remember here in the time of the Buddha besides these eternalists and those other so far mentioned, there were many other types of teachers in both the Vedic and Non Vedic Indo Aryan groups. These are according to the Buddha all extremists. From the Pāli Canon we understand Buddha grouped all these current philosophical notions of his time under four pair of extremes comprising thesis and antithesis as follows.....

1. (a) Eternalist thesis—That everything exists. This is one extreme.

(b) Annihilationist antithesis—That nothing exists. This is another extreme.

2. (a) Determinist thesis—That everything is pre-determined. This is one extreme, yielding the postulate of Being-what is; something comes out of something; nothing comes out of nothing.

(b) Fortuitist antithesis—That nothing is caused and conditioned—This is another extreme, yielding the postulate of non-Being—What is not come to be; Something come out of nothing.

3. (a) Individualist thesis—That weal and woe are caused by the moral agent of an act. This is one extreme.

(b) Fatalist antithesis—That Weal and Woe are caused by agent other than self—This is another extreme.

4. (a) Hedonist and Utilitarian Thesis—That adherence to pleasures of the sense constitutes the path to the goal. This is one extreme.

(b) Ascetic Antithesis—That self mortification constitutes the path to final release. This is another extreme.⁽¹⁾

The Buddha for the sake of the truth gave up the dogmatic and metaphysical speculation and at the same time avoiding all kind of extremes, he discovered the right path which is known as “*Majjhimā-Paṭipadā*.” These Middle-path avoid as well as reconcile all the extremes without jeopardising his own position. It avoids the first three extremes as wrong “ideas.” And it avoids the fourth extreme as wrong “way” for salvation. All these well proves Buddhas doctrines as the centre of the Indian thought.

II. The Enlightenment of Buddha and its Meaning

The Pāli term for the word Enlightenment is “*Anuttaraṃ Sammā Sambodhiṃ Abhisambuddha*.” “*Anuttaraṃ*” means transcendental. “*Sammā*” means perfect. “*Sam*” means right. “*Bodhiṃ*” means supreme knowledge, and “*Abhisambuddho*” means fully enlightened. Any one at a glance will easily understand that the word *Anuttaraṃ*, *Sammā* and *Sam* are adjectives to *Bodhiṃ*, therefore, in order to express the Buddha’s Enlightenment, “*Bodhiṃ Abhisambuddho*” is sufficient. Why so many adjectives are added with *Bodhiṃ*? The reason is to show the transcendental, incomparable and unrivalled nature of the Enlightenment of the Buddha. Such is the style of expressions in the ancient Indian literature. In the above phrase, we see two elements one is “Supreme knowledge” which is obtained

(1) S. N. II, pp. 17, 96; III, p. 135. A. N. I, p. 1735. *Dhamma-cakka-pabattava Sutta*, Pre-Buddhist Indian Philosophy; by B. M. Barua, p. 406.

by Buddha, the other is "Buddha" who obtained the Supreme knowledge, and by the unity of these two, Enlightenment is realised. This supreme knowledge or Bodhi some time is stated in the Sūtra as "Yatha-Bhutam" which means according to reality. Therefore, it is Absolute wisdom and it must be One. So in the Sūtra it is some time expressed as "Ekayāna-Dharma" (Dharma of the only Vehicle). The human Siddhārtha as soon as he obtained the absolute wisdom or the absolute Dharma, he became the super human and supreme Buddha. If we look from the stand point of the Dharma, Dharma is more superior to the Buddha. So in the Nikāyas it is said—

"They who were Buddhas in the days of yore,
And they who will be Buddhas yet to come,
And he who Buddha is in this our day,
Slayer of griefs for many multitudes;
All these have ever lived or now do live
Holding in reverence the truth Dharma,
Ay, in the day to come so will they live.

This is the nature of the Dharma of Buddhas."⁽¹⁾

From the above quotation it is understood that Dharma is unchangable, unalterable and absolute whether any one realise it or not. So again it is said in the Nikāya

"Whether the Tathagatas arise or do not arise this immutable principle exist."⁽²⁾

Now viewed from the stand point of Buddha, though the Dharma is immutable and unchangable, Dharma itself is only the potential truth and the potential truth is motionless, formless, therefore inactive and consequently it is of no use to humanity. But when it was realised by Buddha through the Buddha's personality it was transformed into Dharma and became active doctrine (teachings), so when Dharma realised by Buddha's personality Buddha is more superior to Dhamma. So in the Nikāya it is stated.

"Exalted One doth cause a path to arise where none had arisen, doth produce a path that had not been brought about, doth declare a path that had not been declared; he knoweth

(1) "Je é etarahi sambuddho bahunnam sokañāano, sabbe sa dhammagaruno viharissu viharanti ca atho pi viharissanti, esā buddhana dhammatā" (S.N. Vol. I, p. 138).

(2) "Uppādā vā tathāgatanam anuppādā va ñhita vā sa dhatu dhammatthitatā dhammaniyāmata" (A. N. Vol. I, p. 286).

a path, understandeth a path, is expert in a path.”⁽¹⁾

Again it is said

“Our teaching Lord is founded (the principles laid down by)

Bhagavā, Bhagavā is its chief, Bhagavā it is propounder.”⁽²⁾

In order to understand more fully the meaning of the Enlightenment it is necessary again to consider in details the relations between the Buddha and the Dharmatā or the potential truth behind the Enlightenment. Let us consider first the relation of both from the point of Buddha's personality. As I said, as soon as the human Siddhārtha realised the Dharmatā or the Dharma in the form of the potential truth, he attained Buddha-hood and he appeared as our historical Buddha or “Rūpa-kāya-Buddha.” Here the historical Buddha is just facing to the Dharmatā, entered into it, merged into it and harmonised with it. In this sense the Dharmatā is more higher and more larger than the personality of Buddha for the personality of Buddha is within the Dharmatā, that is to say he became one with the Dharmatā. Such form of Buddha has been called in the Mahāyāna Buddhism as “Dharma-kāya-Buddha.” Again as soon as the historical Buddha harmonised with the Dharmatā his personality was transformed into the eternal body, just as the Dharmatā is, and at the same time, the Dharmatā or potential truth having been realised by Buddha's personality became active. Here the Dharmatā became personified Dharma. In this form both the Dharmatā and Buddha's personality become identical and at the same time both stood in the same level, this point is expressed in the Nikāya—

“One who understand the Dhamma also understand me, and one who understand me, also understand Dhamma.”⁽³⁾

Such form of Buddha has been called in the Mahāyāna Buddhism as “Sambhoga-kāya-Buddha” and there is two aspects of it. One is for self enjoyment, and the other is enjoyment for the sake of others. The former is viewed from the point of Dharmatā, the later is viewed from the point of Buddha's personality. When the historical Buddha harmonised with Dharmatā merged into Dharmatā, became one with

(1) “Tathāgāto araham Sammasambuddho, anuppannassa maggassa uppādetā, asaṅhatassa maggassa saṅjanetā, anākkashattha maggassa akkhata, maggaññū, maggavidu, maggakovido” (S. N. Vol. I, p. 191; III, p. 66; M. N. Vol. III, p. 8; 15).

(2) “Bhagavāṃ-mūlaka no bhante dhammā Bhagavāṃ-hettikā Bhagavāṃ-paṭisaraṇā.” (A. N. Vol. I, p. 199).

(3) “Dhammaṃ hi so bhikkhu passati Dhammaṃ passanto maṃ passati.” (Itivuttaka, 92 (p. 91)).

the Dharmatā and stood as the absolute one just as same as Dharmatā, this is the aspect of his self enjoyment. The later aspect indicates the personification of the Dharmatā i. e. as soon as the historical Buddha harmonised with Dharmatā through his realisation, the Dharmatā or the absolute potential truth itself became personified and active and became a religious object for others. This is the aspect of the enjoyment for the sake of others. Thus “Rūpa-kāya-Buddha” appeared as “Dharma-kāya-Buddha” and then it again appeared as “Saṁbhoga-kāya-Buddha.” From the point of Buddhology both Dharma-kāya and Saṁbhoga-kāya Buddha is regarded as the original and uncreated and the historical Buddha is regarded as an incarnation of the former. So it has been called in the Mahāyāna Buddhism as “Nirmana-Kāya-Buddha” i. e. the body of transformation. According to Mahāyāna Buddhism Tathāgata incarnates himself as required by time and place for the protection of the good for the destruction of the evil doers, just as expressed in the Bhagavadgītā. Thus under the Enlightenment Buddha’s personality appears in three Kāya forms. Besides these, there is another important problem related to Buddhology behind the Enlightenment. As we know from the scriptures, the culminating moment of his meditation, is the moment of the solution of the questions regarding the truth of reality and at the same time the moment of the attainment of the said truth, is the moment of Enlightenment. At that very moment he understood not only the real characteristic of his own personality but thereupon the human Siddhārtha the son of Suddhodana discovered himself as the “Father of all”, the “Jina of all” (Sabhabhūhu), the “Knower of all” (Sabbavidu). So it is said in the Nikāya—

“And before I attained Enlightenment, when I was not awakened and was a Bodhisatta, I too, O Bhikkhus was subject to the condition of birth and followed the conditions of birth, was subject to the conditions of old age and followed the same, was subject—of disease, of death, of sorrow of sinfulness, and followed the same.”⁽¹⁾

Again it is said,

“I am the all conquerer, the all knower, I am free from all conditions, I have left all, and am emancipated through

(1) “Ahaṃpi sudam pubbe va sambodha anabhisambuddho bodhisatta va samāno attanā jatidhammo samāno jatidhammaññeva pariyesāmi..... jaradhammam..... byādhi-dhammam maraṇadhammam, sokadhammam sankilesadhammaññeva pariyesāmi.” (M. N. Vol. I, p. 163).

the destruction of desire. Having attained to supreme wisdom by my own self, whom shall I point out (as my teacher)."⁽¹⁾

As soon as the Buddha discovered that he was no more an ordinary man but the "Jina of all," the "Knower of all" and his personality having no beginning no end and even that he was original Buddha, at that very moment again through this experience along with his introspectional perception, he also realised that all human lives too originally possessed Buddha-hood. If all human beings have not the germ of Buddha-hood, it would have been quite impossible for human Siddhārtha to attain Buddha-hood and there would also have been no way by which man could attain that Buddha-hood. The idea is like potatoes which can never produce rice and of rice which can never become potato. So it has been stated in the Nikāya

"Enlightened is the Exalted one; he teaches the religion of Enlightenment. Self mastered is the Exalted one; he teaches the religion of self mastery. Calm is the Enlightened one; he teaches the religion of calmness. Saved is the Enlightened one; he teaches the religion of salvation. At peace is the Enlightened one; so he teaches the religion of peace."⁽²⁾

Next we consider the relation of the Buddha and the Dharmatā from the point of the Dharmatā. As stated above that under the Enlightenment of the Buddha, the Dharmatā or the potential truth after passing through the Buddha's personality became active and transformed into as the doctrines of the Buddha. Through the Buddha's "knowledge" Dharmatā or potential truth appears as philosophical doctrine, through his "emotional faith" it appears as religious doctrine and through his "will" it appears as ethical doctrine. So, it is clear that only through the Buddha's personality inactive potential truth can be transformed into the doctrines. This combination and harmonisation of the three aspects—philosophical, religious and ethical with the personality of the Buddha is what is called the doctrine of the Buddha or the Dharma. Unless potential truths

(1) "Sabbābhibhū sabbavidū'ham asmi
Sabbesu dhammesu anupalitto
Sabbañjaho tanhakkhaye vimutto,
Saymabhiññāya kam uddiseyyaṃ." (M. N. Vol. I. p. 176).

(2) "Buddho so Bhagavā bodhaya dhammaṃ deseti,
Danto damathāya
Santo Samathāya
Tippo taraṇāya
Parinibbuto parinibbānāya (D. N. Vol. III, p. 55).

transformed into the doctrine or the Dharma it cannot influence human society and human life. Any religion in the world should establish the ethics as its first principle, because what we call the salvation or the emancipation is only possible as a result of the ethical foundation. However, without the philosophical truth at its back, ethics can not be established and again without religious faith or effort, philosophical truth cannot be turned into ethical conduct, therefore, it is clear that the religion which possess these three aspects, combined together constitutes the true religion and the true doctrine, only can bring salvation, peace and happiness to the world.

From the above discussion it is quite clear that under the Enlightenment there are two elements of the Buddha and the Dharmatā, and the Buddha's personality merged into the Dharmata and the Dharmatā in turn being transformed into the doctrine through the Buddha's personality harmonises each other. This relation and this harmonisation of the both is the real meaning of the Enlightenment of the Buddha.

CHAPTER II

The Fundamental Doctrine of the Buddha

In the last chapter it has been made quite clear that through Buddha's Enlightenment the Dharmatā or the potential truth is transformed into Dharma or the doctrine of the Buddha. Here the Dharma signifies the fundamental doctrine of the Buddha. In this chapter I shall try to show what is this fundamental doctrine; and how deep and all comprehensive it is.

Under a careful study of both the Sūtra and the Vinaya of the Pāli Canons as well as the Chinese Āgamas; we come across some important formulas indicating the Buddha's fundamental doctrine. There we find four kind of formulæ with their different categories, however, one must note that these four formulæ with their different categories are nothing but mere different expressions or aspects of the one and the same fundamental doctrine of the Buddha. The following are these four formulæ.

1. Formula—*Tilakkhaṇaṃ* (three characteristics) namely :—
Sabbe Saṅkhārā Aniccā (all existing things are impermanent);
Sabbe Saṅkhārā Dukkā (all existing things are conducive

to pains);

Sabbe Dhammā Anatta (all existing formulas do not form permanent self or soul).

2. Formula—*Aṭṭhaṅgikomaḡgo* (eight-fold path) namely :—

Sammā-diṭṭhi (right views)

Sammā-saṅkappo (right aspirations)

Sammā-vācā (right speech)

Sammā-kammanto (right conduct)

Sammā-jīvo (right livelihood)

Sammā-vāyamo (right effort)

Sammā-sati (right mindfulness)

Sammā-samādhi (right contemplation).

3. Formula—*Cattāri Ariyasaccāni* (four noble truths) namely :—

Dukkhaṁ (suffering or misery)

Samudaya (cause of suffering or misery)

Nirodhaṁ (extinction of suffering or misery)

Maggaṁ (path to extinction of suffering or misery).

4. Formula—*Dvādasā Paṭiccasamuppāda* (twelve categories of the law of interdependence or reciprocal-dependence): namely :—

Avijjā (ignorance)

Samkhārā (impressions or thought constructions)

Viññāṇa (perceptions)

Nama-rūpa (name and form)

Salayatana (six organs of sense)

Phassa (contact)

Vedanā (sensation)

Taṇhā (desire)

Upādāna (grasping)

Bhava (existence).

Jāti (birth)

Jarā-maraṇa (old age and death)

The first of these above formulæ; is generally known as the "three-fold corner stone" of Buddhism and described in the scriptures as the Buddha's fundamental doctrine, however, strictly speaking, this formula with its three categories is only the realistic conclusion of the phenomenal existence drawn from the Buddha's perception of the Dharma or the Absolute truth. In other words when the Buddha in his Enlightenment, realised the Dharmatā or the Potential truth and obtained the solution of the problems of life, he perceived that

"all existing things are impermanent," "all existing things are conducive to pains" and that "all existing things are without ego." Therefore, this is not the Dharma or the fundamental doctrine itself which the Buddha realised in his Enlightenment, but it is simply the realistic conclusion of the phenomenal existence as it seems from the stand-point of the Absolute truth or the Dharma.

The second formula of the "Eight-fold path" or the "Middle path" as it is known, is also described in the scriptures as the Buddha's fundamental doctrine; however, this "Eight-fold path" is also nothing but only a method or process formulated by the Buddha to be practiced by his disciples for their realization of the truth and their salvation. The Buddha instructed his disciples that the "Middle-path" is the only possible way following which men can cut off their relation from the worldly delusions, and ultimately attain the salvation. Therefore, it is right to say, that this is simply a religious and ethical process, produced from the Dharma and based upon the Dharma, that is to say, that the Buddha having realized the Dharmatā or the potential truth, transformed it in to the form of a religious practise.

The third formula of the "Four noble truths" also stated in the scriptures as the fundamental doctrine of the Buddha, known as the "Noble-Truth" or "Excellent Doctrine." However, the underlying teaching of these four truths is that they are to be treated as formula for application to every things perceived and these four truths constitute merely a form itself and not the Buddha's fundamental doctrine. In other word, the "Four noble truth" is the way in which the thirst (taṇha) and suffering (dukkha) are going to cease; and it happens by the practise of the "Middle path." So, we see that in these "Four noble truths," there is nothing particularly Buddhistic, they are found even in the Brahmanical system of thought as well, for instance, the Yoga-sūtra of the Patañjali (II, 15) says; "Just as the science of medicine has four sections dealing with the diagnosis, cause and cure of disease, and their remedies, so also this science of spiritual healing has four sections dealing with an examinations of the nature of the things of the world, the cause of their origin, their removal and the factors that bring about the removal." Therefore, this "Four noble truths" are not the Buddha's fundamental doctrine itself.

The fourth formula of the Dvādaśa-paṭiccasamuppāda (the law

of reciprocal dependence or interdependence with twelve categories)⁽¹⁾ is most important one, for this formula is the Buddha's Dharma or the fundamental doctrine of the Buddha. I have shown above that the first three formulas do not indicate Buddha's fundamental doctrine itself, so, we will automatically understand that the fourth formula must necessarily indicate the fundamental doctrine of Buddha. In other words, as soon as the Siddhārtha attained the Enlightenment, he perceived the "law of the reciprocal-dependence" which at once gave him the solution of the questions of "Impermanence" and "Suffering" that exist in the human world (saṃsāra). This perception of the potential truth in the form of the "law of the reciprocal-dependence" is what we call Dharmatā, has been transformed into the Dharma and appeared as the "law of the reciprocal-dependence." From the fore gone statements it has been brought out clearly that the "Dharma and the "Law of the reciprocal-dependence" is identical. This Dharma or the "law of the reciprocal dependence" again has been given expression into the before mentioned first three formulæ as different aspects of this very fundamental doctrine.

Now, let us see what is meant by this "Dvādasapaṭiccasamuppāda?" We see in the Pāli Canons as well as in the Chinese Āgamas that there are many forms⁽²⁾ of this formula with different numbers, in some places this formula is stated with "nine" categories or "ten" categories, and in other places it is stated with "five" categories or "eight" categories. The formula with the twelve categories is more concrete and more perfect form so to speak; so this one it seems has been formulated at the end of the others.

The meaning of the "Paṭiccasamuppāda" is reciprocal dependent nature of things. In the Nikāya it has been expressed in the following way...

... "Imasmiṃ sati idaṃ hoti, imass' uppādā idaṃ uppajjati : imasmim̐ asati idaṃ na hoti, imassa nirodhā idaṃ nirujjhati."⁽³⁾

(1) Dr. H. Ui has translated "Dvādasapaṭiccasamuppāda" as "Twelve formulae of the law of mutual dependency" but I have found "the law of reciprocal-dependence with twelve Categories" is more suitable term for it.

(2) For want of time I can not discuss this point here, however; I shall like to deal with this matter fully in some other article in near future.

(3) S. N. Vol. II, pp. 65, 70, 78; M. N. Vol. I, p. 261; Vol. II, p. 32, Vol. III; p. 63.

"If that is this arises about, the rise of that makes this arise ;
if that is not, this comes not about ; the ceasing of that makes
this cease."

The above expression clearly shows the "conditioned nature of all constituted things or "Idappaccayatā" (this conditioned nature) that is to say, it shows the "reciprocal-dependence" of the things. Some time this "law of reciprocal-dependence" has been expressed as that "all constituted things have a preceding cause and condition," as we find in the Abhidharma-kośa-śāstra;⁽¹⁾ "Hetupratyayajanita rūpādyayaḥ Saṃskṛtaḥ." Here "Hetu" means the direct cause "Pratyaya" (in Pali Paccaaya) means condition or that which helps the cause or the indirect cause.

Things inanimate or animate that exists are all composite. All composite things are produced out of cause and condition. Without cause, condition alone can not produce any thing and without condition, cause alone have no use. That is to say, cause and condition depending upon each other produces the things. Even in the family life, in the organisation of the state and in the society we see the workings of this principle. Even the act of our speaking, seeing, hearing, smelling and walking etc; are conditioned by the "law of the reciprocal-dependence" as we experience in our daily life.

Here we should note that many scholars erroneously think that this formula of the "reciprocal-dependence" points out the relation of the cause and effect; in time. Myself also followed this view for sometime, however, through Nagarjuna's explanation of "Sūnyata" in the Mādhyamika-śāstra I understood the true meaning⁽²⁾ of the "Pratītya-samuppāda" which differs considerably from the above mentioned erroneous view. Such erroneous view has no place in Buddha's doctrine, but they were produced by the Hinayānist, in the latter part of the original Buddhism. The chief object of this formula is simply, to deal with the "reciprocal-dependence" of the things as they exists in space. Hence we see that "Pratītya-samuppāda" is not ment to be an explanation of the origin of the world but the state of the "reciprocal-dependence" of the world as it exists. The "dependent or conditioned nature" of the existence solves

(1) See my work, "What is Buddhism?", published from the Calcutta University, J. L. Vol. IV. p. 151.

(2) Dr. H. Ui prof. Imperial University, Tokyo, was the first to introduce this true explanation of the "Pratītya-samuppāda" Buddha's fundamental doctrine in his excellent work, "the Studies in Indian Philosophy" (in Japanese).

the question why the things are impermanent. Again, if all existence are impermanent, there can not be any permanent *Ātman*.

The moment the Buddha penetrated the "impermanence of the existence," that very moment he also understood that "all things are without ego." Thus the Buddha realised the reality of all the worlds, through this law of the "reciprocal-dependence" and at the same time he rejected, because of this realization both the idea of the "Eternity of the *Ātman*" and the "Eternity of the World" of the Vedic and the Non-Vedic-Indo-Aryans respectively, which I have thoroughly dealt with in the introductory note.

Generally human beings desire (*taṇha*) after the permanence of the things or the permanent substance of the world, but the impermanence of the things do not allow their desire to be fulfilled and as a result they feel suffering, so it is said that "all is conducive to pain." The law of the "reciprocal-dependence" not only explains the phenomenon of suffering and its cause, but it also perfectly points out the nature of salvation or "*Nibbāna*." The chief aim of the Buddha's renunciation was to liberate the world of suffering and to bring forth the world of salvation or "*Nibbāna*." Therefore, the Buddha's perception of the "reciprocal-dependence" is a clue to both the world of suffering and the world of salvation. That is to say, it is a perfect understanding of the apparental aspect of "*loka*" or "*samsāra*" and also of the "inner world" (*Nibbana*) behind this. From the standpoint of the Buddha's fundamental doctrine, the meaning of "*loka*" is not the world out side as we see, but it signifies the world of our own self. And our own self unifies all things and all things are unified by our own self. So the world in this sense, indicates the relation of the unifier and the unified. Hence it is quite clear that the law of the "reciprocal-dependence," though it explains the interdependence nature of the world, this law is a doctrine meant only to explain our own self, and that this law do not deal with the origin of the human life, as it do not deal with the origin of the world; but it deals with the actual dependent nature of the human life; and with this purpose in view the law of the "reciprocal-dependence with the twelve categories was formulated. Regarding the name of the twelve categories I have already mentioned them before. Each of these twelve categories, should be explained one after another, but for want of time I can not give full explanation of them, here. Here simply I shall deal with their in-

terdependent relation and how through it we can understand, both the "World of Suffering" as well as the "World of Salvation" (Nibbāna).

In his Enlightenment, Buddha first perceived the law of the "reciprocal-dependence" with the twelve categories beginning from "old age and death" and gradually perceived up to "Ignorance." How is it that he first perceived "old age and death?" The reason, his main question was related with the "Suffering" and the "Impermanence" of the world, as stated before and the "old age and death" are the concrete signs of "Suffering and Impermanence". As soon as he perceived the "ignorance" he found that "ignorance" is the root cause of "Dukkho" (Suffering), his observation of the process was renewed in the following order.....

On "Avijjā" (ignorance) depends "Saṅkhārā" (impressions or the thought constructions).

On "Saṅkhārā" depends "Viññāṇa" (perception).

On "Viññāṇa" depends "Nāma-Rūpa" (name and form)

On "Nāma-Rūpa" depends "Salāyatana" (six organs of sense).

On "Salāyatana" depends "Phassa" (contact).

On "Phassa" depends "Vedanā" (sensation).

On "Vedanā" depends "Taṇhā" (desire).

On "Taṇhā" depends "Upādāna" (grasping).

On "Upādāna" depends "Bhava" (existence).

On "Bhava" depends "Jāti" (birth).

On "Jāti" depends "Jarā-marāṇa" (old age and death).⁽¹⁾

The first link, Avijjā (ignorance) which is the root condition in the twelve categories usually refers to the deluded state of mind which debars a being from taking a true view of worldly things, e.g. mistaking impermanent things as permanent, misery as happiness, a being without a permanent self as possessed of a self and so forth. In other words, this means ignorance of the Buddha's wisdom, which bears in short Buddha's perception of the law of the "reciprocal-dependence." Now the truth of the "Three Characteristics" (Tilakkhaṇam) the figurative term for "all existing things are impermanent," "all existing things are without ego" and "all existing things are conducive to pain" have been fully exhibited.

The order of the twelve categories which begins from "ignorance" and ends with the "old age and death" has been described

(1) Prof. H. C. Warren's Buddhism in Translation, p. 84.

in the scriptures as the forward order (Anuloma). This order shows the "reciprocal-dependence" of the world from the human point of view or from the point of the "world full of misery." We know that the absolute truth stands as a unifying principle for all existing things; so the law of the "reciprocal-dependence" being the absolute truth must unify both the world of suffering and the world of salvation, for these are merely two aspects of one and the same thing. The former shows the stand point of the human life and the latter indicates the stand point of the transcendental life of man like Buddha. I have shown already the "reciprocal-dependent" nature of the former aspect known as the forward order, beginning from "Avijjā." Now let us see the latter aspect. "Avijjā" we know is the root of all delusions which is the result of the non-understanding of the Buddha's true wisdom. Therefore, if we get a penetrating insight in to Buddha's perception at that very moment the "Avijjā" (ignorance) will cease to exist, and "Vijjā" (wisdom) will take its place; dispelling all delusions. The "reciprocal-dependence" conditioned by "Avijjā" which is transformed in to the "reciprocal-dependence" conditioned by "Vijjā" is stated in the scripture as the back-ward order of the "reciprocal-Dependence" with twelve categories as follows:—

On the cessation of ignorance ceases impressions or thought constructions;

On the cessation of impressions or thought constructions ceases perceptions;

On the cessation of perceptions ceases name and form;

On the cessation of name and form ceases the six organs of sense;

On the cessation of the six organs of sense ceases contact;

On the cessation of contact ceases sensation;

On the cessation of sensation ceases desire;

On the cessation of desire ceases grasping;

On the cessation of grasping ceases existence;

On the cessation of existence ceases birth;

On the cessation of birth ceases old age and death.⁽¹⁾

This back-ward order of the "reciprocal-dependence" exactly shows the real state of the human life from the point of the Buddha, that is to say it means the cessation of the "World of Suffering"

(1) Prof. H. C. Warrens Buddhism in Translation. p. 84.

and the realization of the "world of salvation" as well as the cessation of the deluded life of the man-kind and the realization of transcendental life of the mankind. Thus above, I have shown the "forward" and "backward" order of the "reciprocal-dependence" which unifies these both aspects. This very law of the "reciprocal-dependence" is what we call the fundamental doctrine of the Buddha or the Dharma. So it has been said in the scripture:

"That who so sees the law of reciprocal-dependence sees the Doctrine and who so sees the doctrine sees the law of reciprocal-dependence."⁽¹⁾

The Buddha as soon as he perceived this law of the "reciprocal-dependence" he at once arrived at the solution of the question which were at the back of his renunciation, and the doctrine of the said "Three Characteristics" (Tilakkhaṇam) was enunciated. Keeping this in view the doctrine of the "Three Characteristics" also can be said as the fundamental doctrine of the Buddha. So it is said in the Nikaya.....

Whether the Tathāgatas arise or do not arise, this immutable principle exists:.....that all existings are impermanent. The Tathāgata knows, knows it thoroughly, knowing it, and knowing it thoroughly, publishes it, preaches it, enjoins it, lays it down, discloses it, shows it in parts, makes it clear. all existing things are (conducive to) pain..... all existing formulæ (including kasina) do not form a permanent self (soul)."⁽²⁾

Regarding the "eight fold path" or the "middle path," as it is known, is a religious and ethical process produced from the Dharma and based upon the Dharma. The Buddha having realised the law of the "reciprocal-dependence" gave it the form of a religious practice, so it is proper to say that this "eight-fold path" is only the "ethicalization" of the Dharma." Right views," the first category of the "eight-fold path" points the law of the "reciprocal-dependence" so from this sense, the "eight fold path" or the "Middle-path" also can be said as the fundamental doctrine of Buddha, so it is given in the Nikāya.....

(1) Yo Paṭiccasamuppādaṃ passati so Dhammaṃ passati, yo Dhammaṃ passati so Paṭiccasamuppādaṃ passati. (M. N. Vol. I. 190)

(2) Uppāda vā Tathāgatānaṃ anuppāda vā Tathāgatānaṃ, thitā va sa dhātu dhammaṭṭhitatā dhammaniyāmatā, sabbe saṃkhārā.....sabbe saṃkhārā dukkhā.....sabbe dhammā anatta (A. N. Vol. I, p. 286)

“Brethren, when a brother sees that the eye is impermanent, he is rightly perceiving this is right view is repelled thereby.”⁽¹⁾

As for the “four noble truth,” it merely constitute a formula, however, through this formula Buddha’s fundamental doctrine was systematized into a short form. That is to say the “Dukkham” (suffering or misery) and the “Samudaya” (the cause of suffering or misery) are pointing the forward order of the “reciprocal-dependence” conditioned by ignorance (Avijjā). The “Nirodham” (extinction of suffering or misery) and the “Maggam” the path to extinction of suffering or misery) are pointing the backward order or the “reciprocal-dependence” conditioned by the wisdom (Vijjā).

In this sense it can be said that this “four noble truth” is also Buddha’s fundamental doctrine. So it has been stated in the *Mādhyamika-śāstra*.....

“One who sees the law of reciprocal-dependence, he is rightly perceiving the suffering; the cause of suffering, and the extinction of suffering as well as the path to extinction of suffering.”⁽²⁾

Thus the doctrine of the “Three characteristics,” the “eight-fold-path” and the “four noble truth” are identical to the law of the “reciprocal-dependence” and these all are regarded as the fundamental doctrine of the Buddha.

(1) “Aniccaṃ yeva bhikkhave cakkhuṃ aniccanti passati, sāyaṃ hoti sammāditthi, sam-māsaṃpassaṃ nibbindati.” (S. N. Vol. IV. p. 140),

(2) “Yoḥ pratītyasamutpādam paśyatidaṃ sa paśyati dukkhaṃ samudayañcaiva nirodhaṃ mārgeva ca” *mādhyamikā-śāstra*, āryasatyaparīkṣa, no. 40.

Trīṇi Śikṣāṇi or the Three Learnings of Morality, Meditation and Wisdom Leading up to Salvation

By
BRUNO PETZOLD

Introduction

About two thousand five hundred years ago a certain Gautama from the tribe of the Śākyas taught the people of India a religion that leaves men of our time, who try to understand it, somewhat at a loss. Already in its original form, as far as it is ascertainable to posterity, this religion appears highly problematic, and the question was asked: "Is a teaching like Buddhism that denies a Creator, a religion at all? And if not a religion, what is it? mere ethics? or mere musing? or mere philosophy?"

In the same degree as Buddhism developed into a world religion, it adapted itself to foreign ways of thinking and underwent thereby a change, like other doctrines of salvation, that have conquered the 'world' or a considerable part of it. To the Hīnayāna or the 'Small Vehicle' (i.e. the Southern Buddhism based on the Pāli Canon) there was added the Mahāyāna or the 'Great Vehicle' (i.e. the Northern Buddhism based on the Sanskrit Canon), and there was moreover added a bridge, connecting both, the so-called Provisory or not yet fully developed Mahāyāna Buddhism. The Hīnayāna is the teaching of the Two Vehicles, conforming to the two types of holiness, called the Arhat and Pratyekabuddha, and understandable to their special capacity. The Provisory Mahāyāna is the teaching of the Three Vehicles common to the three types of holiness, called the Arhat, the Pratyekabuddha and the Bodhisattva. The Pure or fully developed Mahāyāna is the teaching that harmonises these Three Vehicles into One Vehicle, the so-called Buddha Vehicle.

Among the fundamental classifications there are, moreover: the classification of the Tendai School into the 'temporal' doctrine and the 'true' doctrine, expressing the distinction between the Provisory

and the Pure Mahāyāna—the classification from the standpoint of the Zen Sect into the ‘gradual’ and the ‘sudden’ enlightenment—the classification from the standpoint of the Tantric Schools into the ‘open’ teaching and the ‘secret’ teaching i.e. into exoteric doctrine and esoteric doctrine—the classification from the standpoint of the Pure Land Schools into the ‘difficult’ practice and the ‘easy’ practice, or into salvation by accomplishing good works and salvation by faith in the Buddha Amida—the classification from the standpoint of the Nichiren School into the ‘original’ gate and the ‘trace’ gate of the ‘Saddharma Puṇḍarīka Sūtra’ (‘Hokke Kyō’).

We must not forget the elementary classification into the Buddha, the Teaching and the Priesthood (Buddha, Dharma, Saṅgha), called the ‘Three Jewels’ (Triratna), which, on account of being the real supports or pillars of Buddhism, are most venerable to all Buddhists—and the other elementary classification of Buddhist literature into the Sermons of Buddha, the Moral Precepts and the Philosophical Treatises and Commentaries (Sūtras, Vinayas, Abhidharmas). There remains still the very ancient classification regarding the content of the teaching into Morality, Meditation, and Wisdom called the Three Learnings. They possess the virtue of delivering men from evil, leading him to Salvation; and since they are of such fundamental importance, we shall use them here as a basis for the following discussion.

The Three Learnings—a more logical term may perhaps be the ‘Three Disciplines’—are called in Sanskrit Trīṇi Śikṣāṇi, in Japanese San Gaku; Morality is called in Sanskrit Śīla, in Japanese Kai; Meditation in Sanskrit Dhyāna, in Japanese Jō; Wisdom in Sanskrit Prajñā, in Japanese E; Salvation in Sanskrit Vimukti, in Japanese Gedatsu.

Let us first consider Morality.

I. Morality

The moral teaching of Buddhism, as formulated by the various moral commandments, enjoining purity of thought, word and deed, is found in the Vinaya texts, and according to the above we have to distinguish between Hinayāna Vinaya, based on the Pāli Canon and Mahāyāna Vinaya, based on the Sanskrit Canon. The first can be described as individual morality, the latter as social morality, inasmuch

as the Hīnayāna Code of morality aims principally at the purification of the inner heart of the believer and at his own salvation, while the Mahāyāna Code of morality above all has in view the lifting-up and the salvation of our fellow-beings. The former endeavor characterizes the Arhat and the Pratyekabuddha, the latter the Bodhisattva. Therefore customarily a follower of the former is called an egoist, while a follower of the latter is called an altruist.

However, we must not overlook that the Hīnayāna monk, though he places his own salvation, that is the attainment of Nirvāṇa, higher than anything else, nevertheless also tries to benefit his fellow-men by his preaching and advice, so that it would be unfair to accuse him of indifference to the welfare of others. In the ancient Pāli texts we frequently meet with, not only in regard to Buddha's own activity, but also that of his disciples, the statement that it was intended "for the welfare of many men, out of pity with the world, for the prosperity, the welfare, and the happiness of gods and men."

Hīnayāna and Mahāyāna Moralities

The Hīnayāna Code consists of ten fundamental commandments of which the first five (exceptionally the first eight) are binding for laymen and women, while all ten form the complete collection of precepts for novices. They are: 1. not to kill; 2. not to steal; 3. not to commit unchastity; 4. not to speak falsely; 5. not to use intoxicating drinks; 6. not to use adornments of flowers, nor perfumes; 7. not to perform as an actor, juggler, acrobat, or go to watch and hear them; 8. not to sit on elevated, broad and large couches; 9. not to eat at forbidden hours; 10. not to possess money, gold or silver, or precious things. The fully ordained priest has in addition to conform himself to 250 other commandments, the nun to 348 of such special rules.

The Mahāyāna Code consists of fifty-eight commandments, of which the first ten are the so-called 'heavy' ones, concerning heavy crimes, while the forty-eight others are the so-called 'light' ones, since they have to do with light transgressions. They are taken from the 'Brahmajāla Sūtra' (the 'Sūtra of Brahma's Net' or 'Bommō Kyō'). The first five of the ten heavy commandments coincide with the above mentioned first five, while the others are: 6. not to speak of the sins of those in orders; 7. not to praise oneself and depreciate others; 8. not to be avaricious; 9. not to be angry; 10. not to

blaspheme the Triratna. The forty-eight light commandments, to some extent, merely enlarge and explain the ten heavy ones, and being inspired by Mahāyāna spirit, are altogether free from narrow ritualism.

In Hīnayāna there is moreover another line of demarcation, drawn between the morality of the monk and that of the laity, in so far as only the monk, by sanctifying himself, can attain Nirvāṇa while the laymen or women can enter only into one of the lower heavens, from which they sink down again, as soon as their stock of merits is exhausted. It is only in the fully developed Mahāyāna, that the laymen too can reach Nirvāṇa. This Nirvāṇa means the acquirement of Buddhahood, attainable by both monks and lay people, while the Hīnayāna morality does not give any greater reward than Arhatship, and that only to monks or nuns and never to any member of the laity.

Before reaching Arhatship the Hīnayāna monk has to pass through three lower grades of saintship. Before reaching Buddhahood the Mahāyāna believer has to go through 10 or even 51 degrees of saintship, i.e. the so-called stages of Bodhisattvahood.

Harmonizing Ethics

In spite of all these very remarkable distinctions, the Hīnayāna morality and the Mahāyāna morality are not irreconcilable. This is proved by the fact that the Chinese founder of the Vinaya Sect (Jap. Ritsu Sect), the famous Dōsen, surnamed Nanzan Daishi (596-667), was able to harmonize the Hīnayāna ethics with the Mahāyāna ethics, by interpreting the former in the spirit of the latter. The acknowledged code of the Ritsu Sect consists accordingly of the Three Collective Pure Śīlas or Threefold Pure Precepts (Trividha Śīla or San Ju Jō Kai), that is: 1. the commandments of good behaviour which prohibit any wicked actions of one's own; 2. the commandments of collecting good deeds which aim at positive self-improvement; 3. the commandments of benevolence towards others, i.e. our fellow-men and all living beings.

To the present day the ordination-ceremony of the Buddhist monks in China is twofold: firstly they 'accept,' that is they promise to keep the 250 commandments constituting the Hīnayāna Code, and shortly afterwards they 'accept' the 58 commandments constituting the Mahāyāna Code.

Mahāyānizing Ethics

The Japanese Saichō, surnamed Dengyō Daishi (767-822), the founder of the Japanese Tendai Sect, was the first to declare the 250 Hinayāna commandments superfluous, and to impose upon his followers an engagement to keep only the 58 Mahāyāna commandments. Thereby he surpassed the Ritsu teacher Dōsen, who had been content to "Mahāyānize" the Hinayāna Śīlas. Saichō also went beyond the Chinese founder of the Tendai Sect, Chikai, surnamed Chisha Daishi (531-597), who still had acknowledged the Hinayāna Śīlas as the foundation of Buddhist morality, upon which the Mahāyāna Śīlas were superimposed.

In the Tendai Sect the 'Threefold Pure Precepts' became thoroughly saturated with Mahāyāna spirit and changed thereby into Mahāyāna Śīlas. To receive them, was considered identical with receiving the perfect and good qualities of Buddha, the receiver entering immediately the state of Buddhahood. By keeping the first, the 'Precept of good Behaviour,' the state of Dharmakāya or of the 'spiritual body' of Buddha is attained, what is called the virtue of destruction. By keeping the second, the 'Precept of collecting good Deeds,' the state of Sambhogakāya or of the 'compensation-body' of Buddha is attained, what is called the virtue of wisdom. By keeping the third, the 'Precept of Benevolence towards Beings,' the state of Nirmāṇakāya or of the 'transformation-body' of Buddha is attained, what is called the virtue of benevolence. Thus the three precepts are the three seeds or causes of Buddha. All the dharmas or 'things' are comprehended in them.

That is what in the Tendai School is meant by the Endon Kai or the Moral Precepts of Completion and Suddenness, by which a complete and sudden change of the moral personality is achieved. Saichō separated these moral rules from prescriptions of merely ritual significance and made motive the criterion of moral action, instead of judging goodness by the sum total of good or bad actions performed, and thereby he brought about a purification of ethics and a remarkable progress in ethical theory.

Shinran Shōnin (1174-1268), the founder of the Japanese Jōdo Shin Sect, made the final step in the direction of simplifying Buddhist ethics by declaring the fulfilment of all commandments, Hinayānist as well as Mahāyānist, not only as useless, but in view of the weak-

ness of human nature as altogether impossible. Shinran made salvation depend solely on faith in the Buddha Amida and emphasized, in contradistinction to his teacher and predecessor Hōnen Shōnin (1133-1212), the founder of the Jōdo Sect, that even this faith does not constitute any merit of our own, but that we have to consider it as a gift from Amida, who expects nothing more than our gratitude for it and for the salvation implied in it. Whoever possesses this faith, conforms eo ipso to the moral standards.

To understand this invalidation of the Buddhist law by Shinran correctly, we ought to keep in mind that already the Buddha of the Hīnayāna rejected all mortification. After having become almost exhausted by abstaining from food, in the vain hope of gaining thereby enlightenment, he again took some nourishment incurring thereby the censure of the four other ascetics who had fasted with him. Against their professed view Gautama declared that ascetism was not leading to any higher knowledge, any more than the pursuit of happiness as an end in itself, but that the right way was the middle way between these two extremes. This insight must be regarded as the starting point, from which arose all further development of Buddhist ethics.

Of Hīnayāna morality it has been said that it comprises the following four kinds, superseding each other as so many steps: 1. the morality of fear, i.e. the fear of hell; 2. the morality of hope, i.e. the hope for heaven; 3. the morality of purification, subordinating itself to Nirvāṇa; 4. the morality of purity, consisting in the absolute incapacity to sin. The two lower steps form the morality of the Buddhist laity; the two higher steps that of the Buddhist monkhood.

Quietism and Activity

If we try to classify the whole of Buddhist morality, Hīnayāna as well as Mahāyāna, systematizing thereby what has been stated above, we may say that Buddhist morality can be regarded from two points of view, each implying a contrast. The first is the contrast between quietism and activity.

The morality of Hīnayāna, considered by itself, is certainly not unqualified quietism. Gautama repeatedly admonished his followers to be strenuous and indefatigable in striving for salvation. However if we compare the morality of Hīnayāna, as manifested in the course of history, with that of Mahāyāna, the former may be called quietistic, since it is more or less detached from the world and aims mainly at

self-salvation, while the latter may be called active, since it postulates the intercourse with our fellow-beings and aims mainly at their salvation.

But that statement also must not be understood in any one-sided and exclusive way, since we meet in Mahāyāna itself this contrast of quietism and activity, when we compare the various Mahāyāna sects with each other. The Japanese Zen School for instance which is influenced by the 'Prajñā Pāramitā' philosophy, is comparatively quietistic, while the Nichiren School which is based on the 'Saddharma Puṇḍarīka' metaphysics, is decidedly active.

Nomos and Agape

Another view-point from which the entire Buddhist morality may be examined, is offered by the contrast of Nomos (Law) and Agape (Love). By Nomos we understand man's fulfilment of the Law; by Agape the love freely bestowed on the sinner by some absolute deity.

In Hīnayāna it is Nomos that unquestionably rules; each action finds here automatically its own reward or penalty by karma. In Mahāyāna, on the contrary, the idea prevails that the individual karma can be affected by the transfer of merits to others, i.e. the merits of still living human beings, or the merits collected in former existences by a Buddha. The latter view, of which only slight traces can be found in the Hīnayāna doctrines, amounts to nothing more or less than the extinction of karma by divine grace. Thereby ethical causality becomes removed from the sphere of natural phenomena to a realm of transcendence. The virtues and merits, collected by some Buddha in former existences, become active and are put into the service of sinners. This grace is either merely concurrent, compensating for the deficient fulfilment of the Law by man; or it is all-comprehensive, making the fulfilment of the Law by man entirely superfluous and his salvation depend on divine Love only.

The former view is that of shōdōmon or the doctrine of the Way of the Saint (adhered to by Zen, Tēndai, Kegon and Shingon); the latter is that of jōdomon or the doctrine of the Pure Land (professed by the Nembutsu Sects: Yuzu Nembutsu, Jōdo, Jōdo Shin and Ji). Within Māhayāna shōdōmon represents Nomos, jōdomon Agape. The ethical tension between Hīnayāna and Mahāyāna on the one hand, and between the elder and younger Mahāyāna Schools on the other

hand arises from the endeavor to 'rescue the Agape motif from the clutches of Nomos.'

Jewish-Christian Analogies

The reader becomes here aware of an interesting coincidence between Hinayāna-Mahāyāna ethics and Jewish-Christian ethics, since in Judaism too Nomos prevails. In Christianity, however, Agape prevails, and within Christianity itself Catholicism combines Love with Law, while in Protestantism Love becomes emancipated from Law.

If it is permissible to draw the line of comparison still closer, we may say that the elimination of the 250 Hinayāna commandments by Saichō finds a parallel in the invalidation of the Jewish ritual-law by Paul. Shinran's establishment of a sect which on the one hand solely acknowledges faith, that is salvation by faith in the saving grace of Another, i.e. Amida, and declares thereby all justification by one's own righteousness as illusory, while on the other hand it abolishes the wide chasm between the layman and the priest in setting up but one standard of conduct for the laity and the clergy, offers a certainly not arbitrary analogy to the reformation by Luther.

Dr. Fosdick in his book 'A Guide To Understanding the Bible' points out that in the earlier stages of its development the idea of justice, as it appears in the Bible, was limited in several ways, as for instance by the fact that the nature of moral conduct was interpreted in such external terms of custom and ritual as to make but little demand upon internal insight and quality. Gradually, however, this primitive conception of justice was enlarged through increasing emphasis laid upon the ideas of humaneness, inwardness, and universality, as representing the three major goals of a true ethical development. All these ideas, present in germ in the Old Testament, find their true and complete expression in the New Testament.

A similar development of the conception of justice, as it appears according to the learned American theologian in the Bible, can be traced in Buddhism. In this religion, too, an increasing emphasis is laid upon the ideas of humaneness, inwardness, and universality, and while all three ideas are present in germ already in the Hinayāna, they find their true and complete expression only in the Mahāyāna, giving thereby a much deeper meaning to the doctrines of sin and salvation.

II. Meditation

On morality Buddhism bases meditation. That is meditation presupposes morality and the purity of heart and charity that arise from it. This principle we find already stated in the 'Kyō Kai Gi,' the 'Rules of Instruction,' written for the use of novices by the Chinese Dōsen, where it is said: "If man does not practice dhyāna and samādhi (i.e. meditation and contemplation), he cannot understand the truth. If he does not keep all the good precepts, he cannot accomplish his excellent practice."

This excellent practice has to be performed at a prescribed time, at a prescribed place and in a prescribed posture, and by using moreover a very elaborate technique by gazing at colored discs or at a circular vessel filled with water or at a small hole through which a sunbeam enters and by counting the breaths. Such and similar exercises, practised in preference by Hīnayānists, serve to concentrate the attention or to 'fix the mind,' and are of course merely introductory. They must not lead up to self-hypnosis, since the mind through all the stages of meditation must remain fully conscious. Neither are artificial means like narcotic drugs allowed, to get rid of one's ordinary notions, to gain entrance into higher spheres and to reach tranquillisation. Buddhist meditation has therefore nothing to do with the tricks of the hypnotist or the fakir, or with the enervating and depraving habits of the opium den. Everything happens in a natural way and tends towards the invigoration and not to the weakening of mind and character.

Rūpa and Arūpa Dhyānas

The meditation of Hīnayāna Buddhism, in regard to its content, is of two kinds, called rūpa dhyāna and arūpa dhyāna. This has to do with the threefoldness of the world, as taught by Buddhism which divides the world into: 1) kāma loka or the world of desire, i.e. the world of senses and passions 2) rūpa loka or the world of form, i.e. the world which still possesses form or corporeality, but in an etherically refined way 3) arūpa loka or the world of non-form, i.e. the world of incorporeality or pure spirituality. All three worlds are comprised within space and time and are transitory, that is, they belong to the stream of becoming or Samsāra, which Hīnayāna Buddhism opposes to extinction or Nirvāna.

Of the world of desire six kinds are distinguished, the so-called six ways, on which man can be reborn after death. They are: the way of hell, which is subdivided into the eight hot hells and the eight cold hells; the way of the animals; the way of the hunger-ghosts; the way of the fighting demons; the way of man; the way of the gods, of whom there are six classes who reside in the six lower heavens attributed to the world of desire. The world of form consists of eighteen Brahma heavens considered to be of medium sublimity. The world of non-form comprises four other heavens of highest sublimity.

Rūpa dhyāna or the meditation of form is consequently the meditation by which one passes successively through the eighteen heavens of form. Arūpa dhyāna is the meditation by which one passes successively through the four heavens of non-form.

The four rūpa dhyānas coincide with the following successive states of mind. The first dhyāna consists of full concentration in which thinking and reflecting, joyfulness and happiness are involved. In the second dhyāna, thinking and reflecting are eliminated, and there reigns full concentration filled with joyfulness and happiness. In the third dhyāna, thinking, reflecting and joyfulness are eliminated, and there reigns full concentration containing mere happiness and indifference. In the fourth dhyāna only indifference reigns in perfect purity, while the mind is clearly conscious—indifference to be understood in the meaning of equanimity, imperturbability or serenity.

In the four arūpa dhyānas that follow upon the four rūpa dhyānas, the meditator successively rises: 1) to the sphere of the infinity of space 2) to the sphere of the infinity of consciousness 3) to the sphere of nothingness 4) to the sphere beyond consciousness and unconsciousness.

Thus the meditator rises to higher and higher regions of spirituality. The first of the four rūpa dhyānas carries him through the first three of the eighteen Brahma heavens; the second dhyāna through the second three; the third dhyāna through the third three; the fourth dhyāna through the remaining nine. The four arūpa dhyānas enable him to penetrate the four highest Brahma-worlds. However, all these dhyānas are mundane states and procure to the mind of the meditator merely temporary relief from all subjective and objective hindrances.

It is only when the practiser has extinguished all thirst for existence that he is ripe for Nirvāṇa. In this respect it must be observed

that, according to Hīnayāna rules, the practiser does not enter Nirvāṇa — or Nirodha, as it is also called — directly from the highest of the eight steps of meditation. He must return to the lowest dhyāna and rise once more up to the fourth rūpa dhyāna — as Buddha Śākyamuni did at the time of his Great Decease — before he can enter Nirvāṇa. This is in conformity to another view, held by Hīnayāna Buddhism, that the gods must be reincarnated as men, before they can reach final salvation, i.e. Nirvāṇa. Thereby a superiority surpassing all other conceivable living beings is conceded to men. Moreover, by the above stipulation a higher practical value is ascribed to the kind of meditation which is nearest to our everyday mentality, than to the most abstract flight of thoughts.

And always clear consciousness is retained — even in the eighth dhyāna. The meditator is supposed to be here in a sphere beyond consciousness and unconsciousness, i.e. in a sphere of superconsciousness, — not to have entered the unconscious. This sphere transcends, as we have seen, the sphere of nothingness, which we would better call the sphere of 'not-anythingness.' It evidently does not coincide with Nirvāṇa, since there the whole thirst for existence has vanished, while here individualizing thought only has vanished.

*What distinguishes Hīnayāna Meditation from
Mahāyāna Meditation*

The meditation of Hīnayāna is analytical and negative: the practiser endeavors to convince himself of the inconstancy of all things and of all psychic phenomena, by dissolving all objective data and all subjective thoughts, feelings and expressions of one's will into their component parts, penetrating himself thereby with the truth, which is resumed in the two words: *vanitas vanitatum*!

Such negative meditations are the fundamental meditation on the truth of universal suffering, which is to be destroyed, or on the twelve causes and conditions, of which the first is ignorance, which also is to be destroyed. Other meditations concern attachments which have to be overcome, — the ego, the nothingness of which must be recognized, — and the universal impermanence of which we impress ourselves by the cemetery meditation, in letting pass through our mind the successive states of a corpse in corruption: the swollen corpse; the corpse covered with taints of putrefaction; the corpse in decom-

position and permeated with maggots; the corpse gnawed by vultures and jackals and covered with blood; the corpse torn to pieces; the bare bones which lie dispersed upon the ground.

The meditation of Mahāyāna, on the contrary, is synthetic and positive, in as much as the gazing of the inner eye is directed here on that which underlies the all-round vanity as an eternal and unchangeable entity, and in as much as a distinct effort is made to use it constructively. Incidentally, it means that also in regard to meditation (as in regard to ethics, discussed above) no irreconcilable antagonism is acknowledged between Hīnayāna and Mahāyāna. The meditation of Mahāyāna consequently does not reject the meditation of Hīnayāna, but merely surpasses it.

It surpasses it by further developing or by deeper comprehending the concept of Nirvāṇa. From the Hīnayāna point of view Nirvāṇa is the state, if we may say so, in which the thirst for existence becomes quenched; Nirvāṇa is here the mere non-existence of anything phenomenal. That does not mean, however, that Nirvāṇa is considered as total nothingness, but as the exact opposite of the world of conceptions to which we are accustomed. The question of what this unconditional state beyond thought, feeling and volition, beyond space, time and causality really is, is left entirely unanswered by Hīnayāna. But Mahāyāna Buddhism tries to fill this empty Hīnayānist Nirvāṇa-concept with a positive content. That is the whole purpose of the Mahāyānist meditation. It aims at nothing more or less than to grasp intuitively the idea of the One, of the totality of the Universe, and to become unified with this One, this totality.

Zen Meditation

The kind of Mahāyāna meditation that is most commonly known in the East and with which even some people in the West have already become more or less acquainted, is that of the Zen or Dhyāna School. This school, established by the Indian patriarch Bodhidharma, surnamed Dharma Daishi, who arrived in Canton from India about A.D. 520, considers that enlightenment cannot be gained by listening to preaching or by the study of books, but only by direct revelation from mind to mind. Consequently, the Zen School rejects on principle the whole Buddhist literature and relies on sudden intuitive enlightenment only, that is opposed here to the kind of enlightenment gradually gained by book-learning and by similar means.

The methods used by this Zen School to gain enlightenment, are the zazen, the koan and the mondo. Zazen means 'sitting in meditation.' It is performed in groups in special meditation-halls under the leadership of a meditation-master, who gives to every meditator a problem to coterminate upon.

This problem is the koan, that is a phrase or sentence, which excels by its paradoxicality and defies all intellectual analysis,—since in the Zen Sect the meditator is supposed to rise over the intellect, over all logical and discriminating thinking, and to concentrate his whole effort to find intuitively the truth, embodied by the Buddha who resides in one's inner heart. Therefore, the koans are formulated in a way to bring about a radical break with the usual conceptual thought. The meditator shall thereby be induced to make a mental salto mortale and "to find in the death of thought the birth of enlightenment."

The third method used in Zen meditation, the mondo, consists of a rapid exchange of question and answer between pupil and master; here once more the answer given by the master is intended to surprise the pupil by its seeming preposterousness and to throw him off the equilibrium of his accustomed thinking in a most drastic way.

The Zen School, especially in its further development in Japan, did not stick unflinchingly to its original principles and, by taking as basis for its teaching various Sūtras and Śāstras, made considerable concessions to scriptural scholarship,

Tendai Meditation

The Tendai School has to be given the credit for having developed meditation into a comprehensive system within Mahāyāna. In the Tendai School meditation is no longer called 'zazen,' i.e. 'sitting in dhyāna,' but 'shikwan,' i.e. 'fixedness and observation.' The two works by the Chinese founder of this School, Chisha Daishi, which explain the practice of meditation from his point of view, are consequently named the 'Shō Shikwan' or the 'Small Meditation' and the 'Maka Shikwan' or the 'Great Meditation.' The former is an elementary outline written by Chisha Daishi for the use of his own brother, who was a layman. The latter is a very complex and profound treatise, extending over twenty fasciculi, and forms the counterpart to Chisha Daishi's 'Hokke Gengi' or 'The Deep Meaning of the Hokke Sūtra,' in which the theory of the Tendai School is explained.

The Sinico-Japanese term 'shikwan' is worth considering. Of this compound the 'shi' means literally 'to stop' something moving, for instance a running horse—here the excited mind; 'kwan' means 'to see, to look.' This double term is a rendering of the Sanskrit term 'śamatha-vipaśyanā,' which means 'Tranquility and Insight'—'Tranquility' being the temporary tranquilisation of the mind by fixing it on a particular object, whereby inner and outer impediments are overcome. 'Insight' means the deep understanding, thorough comprehending and grasping of the Buddhist truth. The former can be called negative, the latter positive.

These Sanskrit terms were already used in Hīnayāna Buddhism to characterize its own method of meditation. However they assumed a quite peculiar and much deeper meaning in their Sinico-Japanese dress, compared with the meaning which the original Sanskrit form possessed.

The Four Tendai Meditations

The Tendai School attaches great importance to the four following meditations which are typical of it and were taught by Chishō Daishi in his 'Maka Shikwan':

1. Jōza Zammai—The Constant Sitting Meditation. The devotee sits cross-legged for ninety days, facing west day and night, meditating with undivided thought upon the Buddha Amida and calling out his sacred name in a loud voice, when illusion and evil passions arise within. This practice is also called Ichigyō Zammai, the 'One Practice,' i.e. having reference to Amida alone.

2. Jōgyō Zammai—The Constant Walking Meditation. The devotee walks round Amida's image day and night for ninety days, meditating upon Amida, while he calls his name. This practice is also designated as Hanjū Zammai, which means a practice by virtue of which one can see the Buddha face to face.

3. Hangyō Hanza Zammai—The half Walking half Sitting Meditation. The devotee is walking half the time and sitting the other half. There are two forms of this practice: the Hōdō Zammai and the Hokke Zammai. In the former the faithful walks round the altar 120 times, during which he repeats each time the Dhāraṇī or incantation prescribed in the Hōdō (Sk. Vaipulya) Dhāraṇī Sūtra. Thereupon he sits down cross-legged to meditate upon reality. This he continues for a week or two. In the latter he recites the Hokke (Sk.

Saddharma Puṇḍarīka) Sūtra while walking, and then meditates upon the truth therein contained while sitting. After having continued this practice during three weeks without mistake, Fugen Bosatsu (the Bodhisattva Samantabhadra), enthroned on his elephant will appear before him.

4. Higyo Hiza Zammai—The neither Walking nor Sitting Meditation. The devotee assumes any attitude and meditates in whatever style he likes with the help of sūtras or otherwise. This practice is also called Zuijii Zammai or the Meditation practised freely according to one's own will.

The religious character of these four meditations is obvious.

The Threefold Tendai Meditation

There are three other meditations of fundamental importance in the Tendai Sect which are of a philosophical character and called Isshin San Gwan or the 'Three Meditations of the One Mind,' i.e. the three meditations contained in the thought or consciousness of one moment. It means the simultaneous recognition of the three aspects of the Absolute Reality, i.e. Emptiness, Phenomenal Existence and the Middle, in a momentary act of consciousness, whereby enlightenment is attained. In this meditation the mind first acknowledges the truth, that all things are 'empty,' by immersing them in the sea of unconditionality, that is by depriving them of all attributes. Secondly the mind returns from the sphere of the absolute Void to that of Phenomenal Reality—or in the terminology of the Christian mystics from Being to Becoming—in considering the Phenomenal as the reverse of absolute Emptiness, i.e. as absolute too. Finally the mind of the Tendai meditator harmonizes the Void and the Phenomenal into the Middle, comprehending that the Void is the Phenomenal and the Phenomenal the Void.

Santideva's Meditation

Besides religious and philosophical meditations, there are meditations of a distinct ethical character. In Hinayāna such meditations have to do with 'cutting off' the passions; in Mahāyāna with turning evil tendencies into good tendencies. Since in the latter type of Buddhism altruism is the predominating ethical note, the meditation on moral problems is inspired here by altruism.

A typical Mahāyāna meditation of this kind is that taught by Santideva, a later Mahāyānist who probably lived in the 7th century, in his religious poem 'Bodhicaryavatāra,' or 'Entry into the Practice of Enlightenment.' This meditation is twofold, inasmuch as it impresses the mind of the devotee with the equality of self and neighbor, and aims moreover at the substitution of neighbor for self. In this respect the text, following up the idea that our only enemy is our selfish 'ego,' says according to de la Vallée Poussin's translation:

"Renounce, O my thought, the foolish hope that I have still a special interest in you. I have given you to my neighbor, thinking nothing of your sufferings. For if I were so foolish as not to give you over to the creatures, there is no doubt, that you would deliver me to the demons, the guardians of hell. How often, indeed, have you not handed me over to those wretches, and for what long tortures! I remember your long enmity, and I crush you, O self, the slave of your own interests. If I really love myself, I must not love myself. If I wish to preserve myself, I must not preserve myself!"

Buddhist Meditation and Yoga

Meditation played already an important part in the creeds of Pre-Buddhist India, as we can see from the legends of the Brahmanas and from the Upanishads. By meditation Purusha the Prajāpati creates the worlds and the living beings; by meditation the Devas or Gods gain their divine power and immortality; and by meditation the Asuras or Demons endeavor to take it away from them. It is by meditation that the Indian sages acquire their wisdom and their supernatural abilities; and meditation becomes the necessary way leading up to salvation and to deliverance from metempsychosis or transmigration of souls.

It is therefore not astonishing that this Brahman and Hindu meditation, especially that of the Yoga School, has been connected by scholars with Buddhist meditation, and that the latter has been declared to have been engendered by the former. Nevertheless they are very far from being of the same spirit, however intimate their parentage may be. Brahman and Hindu meditation requires penitences and bodily mortifications; it aims at reaching a state of ecstasy and at acquiring supernatural accomplishments — as levitation, disappearing in the ground, walking on the water or fire, making oneself very big or small, performing telepathy, etc. Buddhist meditation, being

much more sober, demands from the practiser, as a first step on the mystic way, moral purification which has nothing to do with magic and the heroic deeds of self-torment, in which the Hindu Yogins excel. Instead of ecstasy (meaning rapture or trance associated with a high degree of joy and enthusiasm) the Buddhist wants to gain by meditation the tranquilisation of mind. Moreover the acquirement of supernatural faculties was severely prohibited by the Buddha Śākyamuni who characterized them as possessing very little value. To make a show of them was considered by him as an impediment to salvation, which can only be gained by a perfect understanding of the fourfold noble truth and by following the eightfold noble path, leading up to Nirvāṇa.

But what constitutes perhaps the greatest difference between the meditation of the Hindus and that of the highest form of Mahāyāna Buddhism, as for instance practised by the Tendai School, is the fact, that the former only reaches Emptiness, but does not find the way back to the Phenomenal and consequently is unable to harmonize Irreality and Phenomenal Reality. That shows an inherent weakness of the Hindu meditation, compared with Mahāyāna meditation.

The nearest approach to Yoga we find in Buddhist Tantrism, that is in the so-called Shingon School. The founder of the Japanese Shingon School, the famous Kūkai, more generally known under the name Kōbō Daishi (774-835), liked to call himself a 'Yogin' or 'the man who practises yoga.' And yet, it would be preposterous to place this Japanese Saint, in spite of the innumerable miracles ascribed to him, on the same level with an Indian Yogin of the Fakir type, as commonly known to the world. What gives to Kōbō Daishi's School its great importance, is not the strangeness of its rites, but the sublimity of its philosophy, though Shingon like Yoga is commonly understood to be a practice and not a theory. Of the four great branches of Yoga, of Hatha Yoga, Rāja Yoga, Karma Yoga and Mantra Yoga we find no replica in the Japanese Shingon School. Instead of that we meet here the fundamental division into the two mandaras or meetings, which are a grandiose delineation of the universe from the points of view of immanence and transcendence.

Greek and Christian Meditation

In Europe already Aristotle had become aware of meditation or contemplation. He calls it the highest degree of intellectual activity

and says of the contemplative life that it is a laying hold on immortality as far as is possible for men. For Aristotle however contemplation was synonymous with rational intuition that was satisfied with a mere knowledge of the object. Not before Neoplatonism and its greatest representative Plotin do we meet in Greek philosophy the other kind of contemplation in which the mind strives for the possession and the enjoyment of the object. Neoplatonism influenced greatly Christian mysticism and the transcendental philosophy of modern Europe, as represented by Dionysos Aropagita, Eckart, Jacob Boehme, Hegel, Schelling, etc. Contemplation was here also considered as 'irrational,' transcending the mere logical faculties.

In Christian definition, contemplation is a particular mystic condition in which the soul, forgetting all exterior things, concentrates its full attention in beatitude on God and heavenly things. The soul continues during this whole process to belong to itself, losing its self-identity only at the moment, when it becomes united with or absorbed by the object of contemplation. This definition, *mutatis mutandis*, applies also to Buddhist meditation.

Oblivion by Hinayāna — Ascension by Mahāyāna

But to be exact, we must distinguish the Hinayāna Meditation from the Mahāyāna type, and within Mahāyāna the meditative ways of the various schools, of which each stands on its own theory and consequently follows a different practice. Therefore we must be careful, not to generalize too much.

In Hinayāna the devotee by deadening all worldly wishes, by shutting out all contact with the outer-world and by complete self-renunciation, endeavors to reach the point where all ceases, where there is neither joy nor suffering, where man enters into oblivion. In Mahāyāna the devotee does not strive for the mere disappearance of this world of phenomena, but for its unification and harmonisation with a sphere that, in want of some other term, is called the Absolute. While the mind of the Hinayānist, in reaching its summit, is drowned in Lethe, the mind of the Mahāyānist enters the land of Buddha. So far, at any rate, the Mahāyāna meditation has a close resemblance to the Christian meditation, since Mahāyāna meditation may also be compared to a 'Himmelfahrt,' to an 'Ascension.' However this heaven of Mahāyāna does not lie beyond the actual world of tribulations,

limitations and demoniac entanglements; it is essentially the same with the phenomenal world. "Open the Temporal and the Absolute appears!"

Of meditation it has been said that it gives expression to "the unsatisfied longing of the homesick heart." Goethe wrote: "My highest desire is, to become aware of God whom I find everywhere outside, also so-to-say inwardly, inside myself." The practiser of Buddhist meditation, especially of the Mahāyāna style, will fully appreciate such statements.

The name 'Mystic,' generally applied to the practice of meditation, is derived from the Greek word 'myein,' meaning 'to shut'—i.e. the mouth or the eyes. Commonly it is understood in the latter sense, and 'Mystic' came to mean to shut the eyes of the flesh and to open the eyes of the mind—to cease to look outward, in order to look inward. A glance at the sweet face of Buddha immersed in meditation will help us to realize the import of the word 'Mystic.'

III. Wisdom

We turn to Wisdom, the third of the 'Three Learnings' (i.e. Morality—Meditation—Wisdom) which comprise the whole of Buddhism.

I refer at the outset once more to the formerly mentioned statement by the Ritsu teacher Dōsen, implying that meditation is based on morality and forms the stepping-stone to wisdom. This expression of opinion is the more noteworthy, since it is based on the 'Mahā Pari Nibbāna Sutta' preached by Buddha at the time of his Great Decease. In this important text Śākyamuni said repeatedly in eight places: "Great is the fruit, great the advantage of earnest contemplation when set round with upright conduct. Great is the fruit, great the advantage of intellect when set round with earnest contemplation. The mind set round with intelligence is free from the great evils, that is to say, from sensuality, from individuality, from delusion, and from ignorance."

The words 'intellect' or 'intelligence' as used by the translator Professor T. W. Rhys Davids, whom we quote above, do not of course mean mere logical understanding, but transcendental wisdom, called in Pāli: paññā, in Sanskrit: prajñā. This wisdom is not what the

Germans mean by 'Weltweisheit,' i.e. philosophy based on the discerning mind, but originates from intuition, actuated or helped by meditation.

Philosophy of Buddhism

We must never forget that in the philosophy of Buddhism, Hinayānist as well as Mahāyānist, we have to do with religious philosophy or, what would be more to the point, with 'Religionsphilosophie,' i.e. philosophy of religion. Everybody is at liberty to refuse such philosophy as not being based on safe ground and as irreconcilable with critical thought. Nevertheless philosophy of religion is a fact, which holds a large place in the history of the human mind and cannot be arbitrarily eliminated from it. It is taken very seriously by modern science and is extensively discussed not only in special treatises, but even in textbooks of proper philosophy, since metaphysics came to be acknowledged again as an essential branch of philosophy.

On the philosophy of Buddhism since ancient time a great many books have been written, but with very rare exceptions, confined to our own time, in languages not understandable to the Western reader. And even if the language would be understandable to him, the style would surely not be to his liking, since he is averse to strange technical terms and to a way of reasoning that utterly differs from the cut-and-dried presentation of philosophical problems. The few people who want to hear something about the philosophy of Buddhism, would like to know just the quintessence of it, explained in a concise and popular style.

Speaking of Wisdom, let me first point to the three-fold category, which condenses the whole philosophy of Buddhism into the conceptions of Impermanence, Suffering, and Non-Ego,—that is the impermanence of all individual existence, the universality of suffering inherent in individuality, and the non-reality of an ego-principle.

The Basic Idea: Emptiness

But even that formula may seem too complicated. Therefore I propose to condense the whole of Buddhist philosophy into one single concept, the concept of 'Emptiness.'

"So you mean to say, that Buddhist philosophy is an empty teaching and therefore not even worth being studied?"—the reader may ask. To give to this objection a plausible answer, it will be

necessary to go a little further back and give a short account of the evolution of the idea of Emptiness within Buddhism.

The idea of Emptiness (or Vacuity, Voidness, Non-Existence, Unreality) plays already in the Hīnayāna Suttas a very important part, and that in form of the 'anātman'-concept, i.e. the theory that the five skandhas do not constitute an individual Self. To the Brahmanic theory that there exists an Ātman or individual principle, an unchangeable and imperishable Ego within ourselves, Buddha opposed the doctrine that our so-called personality is formed by the 'five aggregates,' i.e. bodily form, sensation, perception, ideation and consciousness, which during lifetime form a bundle, but at the moment of death fall asunder. According to this view, similar to Bradley's teaching, our whole animate life is a mere series of states of consciousness of which each has mere momentary existence. This series seems to us indeed to be a continuous unity, but is as illusory as the fiery circle that presents itself to our eyes when a rope, glimmering at one end, is quickly whirled in the air.

The idea of the non-existence of an individual Self pervades the entire Buddhist philosophy, Hīnayānist as well as Mahāyānist, and may be described as the fundamental theory, common to all Buddhist schools. The only one, making an exception, the so-called Vātsīputrīyā School, which teaches an Ego that is 'neither attached to the five aggregates nor separated from them,' is considered as quasi-heretical.

Hīnayāna Schools

The most important of the eighteen Hīnayāna Schools, the so-called Sarvāstivāda or Kusha School, combines with the doctrine of the non-existence of the Ego the doctrine of the existence of the dharmas, i.e. physical and psychical elements. There are 75 of them, of which 72 are 'compounded' and have eternal existence per se. However they emerge just for a moment from their original condition to produce the phenomena and sink back instantly into their former state, where a veil is thrown over them and they are wrapt up in mystery.

The three other dharmas are 'uncompounded,' i.e. they do not proceed from a cause. They are: 1. Pratisamkhyā Nirodha or 'Conscious Cessation of Existence,' that is the Nirvāṇa which can already be experienced by the living in his meditation. 2. Apratisamkhyā Nirodha or 'Unconscious Cessation of Existence,' that is Pari Nirvāṇa

or real and complete extinction. 3. *Ākāśa*, Space. This Space is also 'empty.' It is the aerial or ethereal region, and it is very remarkable indeed to see it recognised as eternal already in the first great system of Hīnayāna Philosophy and even more highly valued than the two Nirvāṇas, as the most sublime of all dharmas.

To the emptiness of the Person, as taught by the Sarvāstivāda School, the second great System of Hīnayāna Philosophy, i.e. the Satyasiddhi Śāstra-or Jōjitsu School, added the emptiness of the dharmas, that is of 'Things.' Or, as it is also formulated: The Jōjitsu School taught besides the Non-Ego of the Person, the Non-Ego of Things. It denied that the dharmas or physical and psychical elements had any noumenal substratum, as it had been acknowledged by the Kusha School. Therefore, if we may describe the Kusha Teaching as Phenomenological Realism, that of the Jōjitsu School, with its two-fold principle of the non-existence of the subject and the non-existence of the object, may be characterized as Scepticism. For the former everything that can be perceived, has mere momentary existence; for the latter everything is illusion.

Mahāyāna Schools

The concept of Emptiness, adhered to by the two leading Hīnayāna Schools of Buddhism, is merely negative, denoting the unreality of the person or of the phenomena. In the provisional Mahāyāna Buddhism the concept of Emptiness becomes transcendental.

The Middle Way

The Mādhyamika, or Sanron, School understands Emptiness to mean complete abstraction, removed beyond all relativity. The Mādhyamika School, as its name indicates, teaches the 'Middle' or the 'Way of the Middle' which is neither existence nor non-existence and 'cannot be obtained,' that is, cannot be grasped.

Characteristic of this school are the 'Eight Noes,' enunciated by the Indian founder Nāgārjuna who probably lived in the 2nd-3rd century after Christ. He resumed the highest insight that man can reach, in the words: "No annihilation, no production; no destruction, no persistence; no unity, no plurality; no coming in, no going out."

Not less noteworthy are the four-fold two truths, expounded by Kichizō, surnamed Kajō Daishi, a contemporary of Chisha Daishi and

founder of the Sanron School, the Chinese form of the Mādhyamika School. Kichizō taught:

1. Existence is the conventional truth; Emptiness is the transcendental truth.
2. Existence and Emptiness is the conventional truth; neither Existence nor Emptiness is the transcendental truth.
3. Neither Existence nor Emptiness is the conventional truth; neither Non-Existence nor Non-Emptiness is the transcendental truth.
4. Neither Non-Existence nor Non-Emptiness is the conventional truth; neither non-Non-Existence nor non-Non-Emptiness is the transcendental truth.

Thereby the Sanron School wanted to emphasize, that we must not stop short at the concept of Emptiness, but must progress to the idea of Emptiness of Emptiness.

How this thought operated in practice, can be seen from the death of Āryadeva, the successor of Nāgārjuna. One day when Āryadeva, as often before, had pointed out the absurdity of the arguments of the representative of some rival school, he was fatally wounded by a stab with a poniard from a disciple of this scholar, who wanted to avenge the defeat of his teacher. Thereupon the moribund first helped his murderer to escape. And when some of his own disciples, who meanwhile had arrived on the spot, became aware of the tragedy and wanted to run after the criminal to punish him, the master admonished them: "If you read the essence of all teachings, there is no object which is to be killed, or subject which kills. Then, who is a friend and who is an enemy? Who is the murderer? Who is the victim? You are crying on account of your delusion through erroneous views. You ought to reflect upon this carefully. You should never do such a foolish act: drive out madness by madness and sorrow by sadness!"

The Yogācārya or Hossō School, too, taught the middle way between existence and non-existence. However, this school did not characterize it as the 'middle way of non-obtaining,' as the Mādhyamika and Sanron School did, but as the 'middle way of true emptiness and wonderful existence'. That was a positive formulation in transcendental meaning. It was positive, because the Yogācārya or Hossō School acknowledges an absolute Reality, a Noumenon, behind the Phenomena. However it conceives it as purely static and does

not admit that it has any influence on the Phenomena, which in this school are considered as being produced by the subjective mind only. Consequently the Noumenon in this school has practically no importance and behaves as if it does not exist. For that reason the Yogācārya or Hossō School is, like the Mādhyamika or Sanron School, classified among the Provisional Mahāyāna Buddhism.

Bhūtatahatā

The entrance into the fields of Pure or Perfect Mahāyāna synchronizes with the appearance of a treatise the title of which is 'Daijō Kishin Ron' or the 'Awakening of Faith in Mahāyāna.' It is not yet certain whether it is a Chinese product or the Chinese translation of a lost Sanskrit original. But undoubtedly this essay, credited to Aśvaghosa as author, and to Paramārtha (he arrived in Nanking in A.D. 548) and to Śikṣānanda (he died in A.D. 710) as translators, has exercised a very great influence on all sects of the Pure Mahāyāna, and all adhere to it. It ascribes to the essence of mind, that is to the highest principle called 'shinnyo' or 'Suchness' (Sk. Bhūtatahatā), the two aspects of Emptiness and Non-Emptiness.

Emptiness means not being encumbered by any attributes, or being free from all those distinctions that stick to the things of the phenomenal world. This Emptiness is described here as neither existence nor non-existence, neither simultaneous existence and non-existence nor non-simultaneous existence and non-existence. That is the negative aspect of Suchness. By Non-Emptiness are understood the infinite virtues as eternity, unchangeableness, universality and purity which emerge out of the Absolute, as soon as we remove it from its sphere of pure abstractness and try to connect some understandable meaning with it. That is the positive aspect of Suchness.

The negative or static aspects of the Absolute were already acknowledged by the Sanron and Hossō Schools and their Indian prototypes. The positive aspect, however, was firstly pointed out by the Bhūtatahatā Philosophy of the 'Kishin Ron.' According to it, Bhūtatahatā or Suchness contains potentially all physical and psychological dharmas, so that their true nature is absolute. That means to say that the mind according to the 'Kishin Ron' is from one point of view absolute, from another point of view subjective—, while according to the Hossō Philosophy it is purely subjective, though bringing forth from itself the whole world of phenomena.

Looking into Our Own Heart

If we turn now to the various schools of the fully developed Mahāyāna, the Zen School, which we meet here first, identifies Emp-tiness with 'Perfect Knowledge' (Sk. Prajñā Pāramitā, Jap. hannya) which is described as the 'Mother of all Buddhas' and can be found by looking into our own heart.

The three Zen Schools, which we know in Japan, the Rinzai, Sōtō and Ōbaku Schools, are all representatives of the above principle, that the one and only means of gaining satori or enlightenment consists in 'looking into our own heart.' However we must not forget that this point has not always been generally acknowledged in the Zen Sect, and that once it formed even a point of violent discussion in that sect, leading up to the split of the Chinese Zen Sect into Northern and Southern Schools.

This controversy broke out in the 7th century under the 5th patriarch of the Chinese Zen Sect, called Kōnin. He had offered the successorship to that one of his disciples who would best express in verses the spirit of the Zen teaching. Then the venerable Jinshū, himself head of seven hundred disciples, composed the following verses which he wrote down on the wall of the monastery:

"The body is like the knowledge tree.
The mind is like a mirror on its stand.
It should be constantly and carefully brushed,
Lest dust should be attracted to it."

When Kōnin saw these lines, he said: "If men in future should practice their religion according to this view, they would have an excellent reward." However a certain Enō, who was then an obscure servant employed to clean rice in the kitchen, could not approve of these verses, struck them out in the dark of night and replaced them by another legend:

"There is no such thing as a knowledge tree.
There is no such thing as a mirror stand.
There is nothing that has a real existence.
Then how can dust be attracted?"

Thereby he placed the absolute truth over the conventional truth, which Jinshū had upheld in his verses. Kōnin, preferring Enō's verses

to Jinshū's, gave to Enō the cloaks and the almsbowl of Śākyamuni transmitted through the Indian and Chinese patriarchs as the symbols of rightful successor, but advised him to escape from the monastery and to take himself to safety. Henceforth the Chinese Zen Sect was divided into a Northern School, the founder of which was Jinshū, and a Southern School, founded by Enō. Both schools were transplanted to Japan. But the Northern School, transmitted from Dōsen (who must not be confounded with his namesake mentioned before) to Gyōhyō and from Gyōhyō to Dengyō Daishi, did not flourish, while the Southern School became very prosperous in Japan and is still represented there by the above mentioned three branches, established in this country by the priests Eisai, Dōgen and Ingen.

Philosophy of Identity

In the Tendai School which teaches transcendental realism, absolute Emptiness becomes the equivalent and correlate of phenomenal Existence. Both are unseparable from each other and belong together, like the two sides of a coin. True reality consists therefore in the harmonization of the two, called the 'Middle.' That is expressed by the classical formula: 'Emptiness and Being are identified by the Middle'—the term 'Being' denoting phenomenal existence, particularity, relativity. In its most developed state Tendai philosophy acknowledges the absolute and direct identity of the Empty, the Being and the Middle, which become convertible terms. This idea finds its expression in the formula: 'Emptiness, Being and Middle are the perfectly amalgamated Three Truths.'

According to the Kegon School which professes transcendental idealism, Emptiness means the condition, when there is 'no impediment between thing and thing,' that is, when each thing interpenetrates the other in such a way that the universe forms an indifferenced spiritual unity.

In the Shingon School, representing Buddhist Tantrism, the highest Buddha Vairocana is the omniscient and pure Dharmakāya, i.e. the 'Body of Norm,' which fills the empty space of the Universe and unfolds all things out of himself. In the so-called Garbhadhātu group of the Taizōkai Mandara, representing the metaphysical ideas of this mystical school by images, we meet once more the 'Mother of Buddhas' which is symbolized here by an eye, the 'Eye of Space.' In

the same Garbhadhātu group Ākāśagarbha, the Bodhisattva of the 'Womb of Space,' appears as the central Bodhisattva in the 'Court of Space'. Thus space, which in the Kusha School was identified with the passive void, becomes here synonymous with the fullness of the wealth of the Absolute.

Of the Japanese Schools of Pure Mahāyāna which were added to the Indian and Chinese Schools, the Jōdo Shū and Jōdo Shin Shū are based on mere faith, and philosophical problems are relegated there to the background. Regarding the Nichiren School, it borrowed its metaphysics from the Tendai School, since it is a mere transformation of that school. All three schools do not teach us anything new in regard to the idea of Emptiness. Its classification into 2, 3, 4, 6, 7, 11, 13, 16 and 18 categories shows what a hold this idea gained in Buddhist scholasticism, into the niceties of which we cannot enter here.

The All in Emptiness

The progress of Faust through life, as narrated by Goethe, consisted in finding the All in Nothingness. The progress of Buddhist philosophy through the ages resulted in discovering the All in Emptiness. That is demonstrated by the fact that to the concept of the 'Non-Ego,' with which primitive Buddhism started and which was retained through the whole current of Buddhist philosophy, Hīnayānist as well as Mahāyānist, the idea of the 'Great Ego' or 'True Ego' was added as superstructure in the perfectly developed Mahāyāna. However, this 'Great Ego' or 'True Ego' by no means replaces the 'Non-Ego,' but presupposes it, since only on the basis of the non-existence of individuality the concept of an indifferentiated Absolute—and thereby the unity of the Mikrokosmos and the Makrokosmos—can be established.

Some theorists of Buddhism may feel inclined to identify the spiritual evolution of the Buddhist religion not so much with the evolution of the concept of 'Emptiness,' but rather with the evolution of the concept of the 'Middle.' Already primitive Buddhism taught the 'Middle,' and that in two ways, by declaring that in reference to after-life 'neither eternalism nor nihilism' and in reference to morality 'neither hedonism nor ascetism' were admissible, but that the true view was to keep in the middle between these extremes. The great importance of the 'Middle' in the Sanron, Hossō and Tendai

Philosophy has been pointed out above. However it is clear that the concept of the Middle is not a fundamental notion, but a derived idea, since one has to start from the Negative and the Positive to reach what is neither negative nor positive.

Wisdom, the 'breaking' Power

The inner meaning of the discipline which the Buddhists call 'Wisdom' (Sk. Prajñā, Jap. Hannya or E), will have become clear from the above. This wisdom, of which there are several sub-divisions according to the different schools, is described by Chisha Daishi as the 'breaking' power. It breaks all dogmas and theories, even the most up-to-date ones—never allowing any formula to establish itself for all future time as an unalterable truth, but standing, within the confines of Buddhist religion, for unrestricted freedom of thought, implying the principle that the liberator of to-day must not become the oppressor of to-morrow.

We would call such wisdom critical, if this word were not commonly understood in a mere rationalist meaning. But if we are allowed to call 'critical' also such wisdom which stands on the firm belief in absolute values, and implies inspiration and intuition, then the wisdom of Buddhism is surely critical, even supremely critical!

The Song of the Witch

It is the wisdom on which the Witch in Goethe's 'Faust' declaims:

"The lofty power
Of wisdom's dower,
From all the world conceal'd!
Who thinketh not,
To him I wot,
Unsought it is reveal'd."

Faust at that time, at the beginning of his worldly career, could not yet understand these words of the Witch, and so he gave as answer:

"What nonsense doth the hag propound?
My brain it doth well-nigh confound.
A hundred thousand fools or more,
Methinks I hear in chorus roar."

We would not be astonished at all, if a good many readers would have the same feeling in regard to our discussion on Buddhist wisdom. May we ask them to take into consideration that the words by the Witch, which Faust declares as wild 'nonsense,' have been justified by Goethe himself, who says in one of his 'Aphorisms,' speaking clearly on his own behalf and describing his own 'method' of thinking :

" Yes, that is the true track,
Not to know,
What one thinks,
When one thinks;
All is as if it had been presented to me."

That means to say that the insight into the true nature of things is not a result of logical thinking, but penetrates our mind unexpectedly, in a quite unforeseen way, as if of its own accord.

The Buddhist call it the "abrupt" enlightenment, besides which there is the "gradual" enlightenment—of which we shall have to say more in the following part of our essay.

IV. Morality—Meditation—Wisdom interconnected

In the preceding discussion we have dealt with each of the Three Learnings, i.e. Morality, Meditation and Wisdom separately, but with the whole threefold concept rather casually. Now it will be necessary, to consider all three in a more systematic way, if we want to gain a real hold of the whole range of ideas involved in this category. In doing so, we shall make the discovery, that also in regard to the combined threefold concept various opinions were evolved in course of time, as it happened in regard to every single one.

As the Three Learnings, leading up to Salvation, i.e. to the delivery from Karma and Rebirth, are superior learnings, the term 'superior' (Sk. *adhi*) was added to their names. The Sūtras and Śāstras speak therefore of the 'superior' morality, the 'superior' meditation and the 'superior' wisdom.

Scriptural Authorities

Fasciculus 29 of the 'Miscellaneous Agama Sūtras' admonishes the devotee to protect the three learnings like a castle, to become

accomplished in them, and to keep them together as inseparable as day and night, or as the front and back part, the upper and lower part of some valuable possession.

The 'Yui Kyō Gyō' or the 'Sūtra of the Teaching left behind' (i.e. The Sūtra of the Teaching that Śākyamuni left behind, in preaching it at his death time—a parallel text to the 'Mahā Pari Nibbāna Sutta') says: "By this morality all zenna (meditation)-fixedness and wisdom which destroy agony, can grow."

Fasciculus 28 of the 'Yogācārya Bhūmi Śāstra' also arranges the three 'superior' learnings in the order of morality—meditation—wisdom, and explains: morality means living in peace and contentment; meditation means that the mind of the devotee, after having separated from desire, wickedness and evil teachings, enters successively into the four rūpa dhyānas and the four arūpa dhyānas; wisdom means the real and wise understanding of the four noble truths, which acknowledge that all is suffering, that there is a cause of suffering, that there is an end of suffering, and that there is a way leading to this end.

The Chinese priest Dōan (he died in A.D. 385) said: "Of the teaching established by the Venerable in the World (i.e. Śākyamuni) there are three kinds: 1. Morality, 2. Meditation, 3. Wisdom. These three are the gates of the most excellent way and the barrier-houses (on the border) of Nirvāṇa. Morality is the sharp sword that cuts off the three wickednesses; meditation is the weapon that annihilates the dispersion and distraction of the mind; wisdom is the excellent physician, who rescues from sickness. Protection from wrong and causing to cease wickedness is called morality; stopping cogitation and being in a condition of tranquility is called meditation; breaking bewilderment and perfectly understanding the truth is called wisdom."

The great Kumārajīva, who in A.D. 401 arrived in China from Kucha in Central Asia, said: "Keeping the moral laws will crush and make surrender the passions and will make their power slight and weak; meditation shuts out the passions, as a stone-mountain blocks up streams; wisdom will destroy the passions without a remainder."

The Chinese Ritsu teacher Dōsen, surnamed Nanzan Daishi, said: "Matter is an accident that occurs only in the body and is to be guarded against by morality; the rise of the three poisons

(i.e. avarice, anger, foolishness) necessarily is produced by the mind. They must firstly be caught by morality, secondly be bound by meditation, and at last be killed by wisdom. This order is right in reason too." Which means, that not only in practice, but even in theory the order: morality—meditation—wisdom is justified.

Coincidences

However, the 'Tendai Shi Kyō Gi' (the 'Meaning of the Four Teachings in Tendai'), by the Korean teacher Taikwan, maintains that the proper order for the practice of the three learnings is indeed: 1. morality, 2. meditation, 3. wisdom, while the order for the study of the three learnings, or the theoretical order, is: 1. meditation, 2. morality, 3. wisdom. The reason given is that the Three Learnings, as theoretical disciplines, coincide with the Three Storehouses, i.e. the Sūtras, Vinayas, Śāstras, the literary classification of Buddhism,—the Sūtras corresponding to Meditation, the Vinayas to Morality and the Śāstras to Wisdom.

Besides the Tripitaka Classification, the Three Learnings have been made to coincide with other fundamental classifications of Buddhism: with the so-called Five Gates, the Ten Bhūmis, the Seven Cleannesses, the Six Pāramitās and the Eightfold Noble Path.

Regarding the latter, the first and the second paths (right views and right thoughts) are involved in wisdom; the third, fourth and fifth paths (right speech, right actions and right living) are taken up by morality; the seventh and eighth paths (right recollection and right concentration) belong to meditation; while the sixth path (right exertion) partakes equally of all three, i.e. morality, meditation and wisdom.

What concerns the Six Pāramitās, i.e. the Six Cardinal Virtues of the Bodhisattvas, by which they are able to cross the sea of Saṃsāra and to reach Buddhahood, the first four pāramitās (charity, morality, patience, zeal) are comprised in the learning of morality; the fifth (meditation) represents the learning of meditation; and the sixth (wisdom) the learning of wisdom. Some scholars, however, prefer to make the third pāramitā (patience) partake of all three learnings, instead of connecting it with morality only.

The Two Vehicles of Meditation

In the preceding discussion the view was maintained and confirmed by quotations from unimpeachable authorities, that the Three Learnings form distinct steps leading up from one to the other. This thought appears also in a Hīnayāna doctrine, which distributes the three learnings among the four classes of saintship in the following way: The two lowest classes, the Sakrdāgāmin and the Srotaāpanna, by virtue of morality, occupy places intermediate between the Brahma-world and the Apāya-worlds; the Anāgāmin, belonging to the second class, becomes a denizen of the Brahma-world by means of meditation; the representative of the highest class of saintship, the Arhat only, crosses the ocean of existence and reaches the ultimate goal by wisdom; hence he is said to be Prajñāvimukta, 'der durch Weisheit Erlöste' (the one who achieves salvation by wisdom). Wisdom indeed is the prominent characteristic of the Arhat.

Meditation, in this doctrine too, is considered one of the three learnings, distinct from the two others.

However, already in Hīnayāna Buddhism we meet a somewhat different theory. According to it 'fixedness' of mind or śamatha is identified with dhyāna (zen jō), and 'observation' or vipaśyanā is identified with prajñā (chi e). That means to say, wisdom instead of being a product of meditation, becomes one of its two constituting elements, while morality is regarded as preparatory to this twofold meditation. Then we have instead of three learnings apparently two learnings, consisting of morality and meditation, the latter being composed of concentration and wisdom, called the two vehicles of meditation.

But to this view the Hīnayāna scholastics added the stipulation that of the two vehicles of meditation 'śamatha' (or 'jō') is of lower order, 'vipaśyanā' (or 'e') of higher order. The former is yet a mundane state and cannot procure entrance into the higher paths, while the latter, being in its ultimate aim transcendental, can directly lead to Nirvāṇa. Moreover, the three lower ranks of saintship are the adepts of śamatha; the Āryas or disciples of the higher paths alone can fully realize vipaśyanā. But here another stipulation comes in, since the Hīnayāna scholars distinguish between 'full concentration' and 'border concentration,' and maintain that for the

śamatha-exercises full concentration is required, while for the realization of vipaśyanā the border concentration is necessary. Accordingly the Hīnayānists distinguish between the Śamathayānika or the religionists, who are devoted to quietude, and the Sukkhavipassaka or the barely contemplative philosophers. The insight of the latter is called 'dry' on account of not possessing in addition to wisdom the full stream of meditations and the magical forces derived therefrom. These two classes of religionists, to confuse matters still more, are rather inconsistently called the two orders of Arhats.

That shows that in Hīnayāna there is still some gradual differentiation between the two vehicles of meditation, and that they are not considered there as being of equal value. Their full equality was reached only in the Mahāyāna, and that in the Tendai School.

Morality Preparatory

Chisha Daishi in his 'Shō Shikwan' declares that 'shi' and 'kwan' (the Chinese equivalents of 'śamatha' and 'vipaśyanā') are identical with 'jō' and 'e,' i.e. 'fixedness' and 'wisdom,' and he compares 'shi' and 'kwan' with the two wheels of a car, both placed in the service of meditation. That, however, does not mean that the individual meditator must deliberately make use of both at the same time. He may use one or the other, according to his liking and disposition. But in using concentration, necessarily he will also use wisdom; and in using wisdom, he will also make use of concentration, since the one includes the other. Morality, in Chisha Daishi's shikwan practice, is merely preparatory, consisting of the so-called 25 hōben or 'artifices,' which shall guarantee a smooth run of meditation, classified by him into Ten Vehicles.

In the ordination rules of the Chinese Tendai Sect, the Hīnayāna commandments, as pointed out before, continued to form the foundation upon which the Mahāyāna commandments were superimposed. In practical respects the Three Learnings within Chisha Daishi's school were, therefore, not yet entirely Mahāyānized. The element morality was still of inferior order, a combination of Hīnayāna and Mahāyāna practices.

Unification of Three Learnings

In theory, however, Chisha Daishi had established already the perfect unity of all Three Learnings on the basis of Pure Mahāyāna

metaphysics. That can be seen from the names given by him to the Three Learnings. Chisha Daishi, to emphasize the absolute character of the three learnings, called them the 'Three Learnings of Self-Nature'—'Self-Nature' meaning Absolute Substance. And instead of the simple terms morality, meditation and wisdom, he made use of the sublime denominations: 'morality of the immovableness of the empty space'; 'meditation of the immovableness of the empty space'; and 'wisdom of the immovableness of the empty space,' making them attributes of the Buddha Vairocana, by which means the absoluteness of the three learnings was made evident still more emphatically.

This new conception of the Three Learnings, understood as a divine unity, was introduced into Japan by the Chinese Dōsen, who transmitted it to Gyōhyō, from whom Saichō, posthumously Dengyō Daishi, in turn had it transmitted, along with the transmission of the tenets of the Northern Zen School. Afterwards he received in China the transmission of the 'Perfect and Abrupt Morality,' that is, the morality which completely possesses meditation and wisdom and is harmonized with them. Of this transmission Kwōjō, the famous disciple of Saichō, says: "Getting on board ship, he (Saichō) crossed the Western Sea; leaning on his pilgrim-staff, he climbed the peak of Tientai and, paying his respects to the shadow of Chisha Daishi, he received the morality of the One mind."

The 'One Mind,' as we know already from the Three Meditations of the One Mind, is identical with the Empty, the Being and the Middle, i.e. the three aspects of the Absolute. It is also called the 'Mind of Real Form' or the 'Pure Mind of Self-Nature' and is symbolized in the Tendai School by the Sanskrit character A, but "transcends all play of discussion."

Since the three learnings in the Tendai School are all of absolute nature, they are called the 'Three Learnings of the One Source.' That holds good for the Chinese as well as for the Japanese Tendai School. However, there is a great difference between the Three Learnings in Chisha Daishi's system and the Three Learnings in Dengyō Daishi's system, inasmuch as in the latter not merely a theoretical, but also a practical identity of all three constituents is established. That was arrived at by the before-mentioned rejection of the Hinayāna commandments by Saichō and the full de facto Mahāyānization of the element morality, which thereby became harmonised with the elements meditation and wisdom.

Consequently the terms 'Perfect and Abrupt Three Learnings' or 'Three Learnings of Perfection' or 'Three Learnings of the One Vehicle,' as used in Japanese Tendai, have a particular color which distinguishes them from the Three Learnings of the Chinese Tendai School. The distinction consists in the fact that the whole religious existence, as comprehended by the three learnings, is practically not yet entirely Mahāyānized in the Chinese system, while in the Japanese system the spirit of the 'Hokke Sūtra' removes also in regard to practice all narrowness of Hīnayāna.

It meant a great revolution, which perplexed the whole Nara priesthood, when Dengyō Daishi in the year 818, when he had already reached the age of fifty-two, announced that henceforth his followers of the Tendai Sect were enjoined to keep the Bodhisattva commandments of the 'Bommō Sūtra' only, to the exclusion of the Hīnayāna commandments.

And when, soon after Saichō's decease, with the full approbation of Emperor Saga an Endon Kaidan or Ordination-Platform for the transmission of the Code of Perfect and Abrupt Morality was established on Hieizan, whereby the Tendai priests were made independent from the three other officially recognized ordination platforms, the perplexity of the Nara priests changed into sullen resignation.

By the erection of this Endon Kaidan the first of the three component parts forming the Three Learnings, i.e. morality, became entirely Mahāyānized, like the two other components, i.e. meditation and wisdom, so that in the Japanese Tendai School the three learnings form a tripod of perfect Mahāyāna style, in which no Hīnayāna traits subsist any longer.

In these perfectly Mahāyānized or absolutized Three Learnings there is no more any causal relation connecting the three component parts. Instead of being arranged one after the other, they appear side by side and the one discipline may replace the other.

Unity of Human Nature

That is the practical conclusion derived from the view that human personality is a perfect unity, the differentiation of which into willing, feeling and thinking (corresponding to morality, meditation and wisdom) is merely artificial, indeed nothing more than a methodic subterfuge.

This view of the unity of human nature originates in the theory of Buddha-Nature which, according to the belief of Pure Mahāyāna, is not only inborn in every individual, but inherent in everything and needs only to be actualized, in order to cause its possessor to reach Buddhahood.

For the fully developed Mahāyāna there does not exist therefore the well-known problem which, in connection with race theories and leader principle, is again today ventilated in Europe and elsewhere, we mean the problem: What is primary in man? Is it character? Is it knowledge? Is virtue to be based on knowledge as Socrates taught? Or knowledge on virtue, as certain modern pedagogues and sociologues want to have it?

Besides the relative three learnings and the absolute three learnings, we have moreover to distinguish between the right three learnings and the wrong three learnings, as mentioned in the 'Tendai Shi Kyō Gi' by Taikwan. The right ones are, of course, those taught by Buddhism or by the 'inner way.' However, the heretics, who represent the 'outer way,' may also teach certain three learnings of a lower order that are right. Taikwan, in distinction to other Buddhist theologians, is generous enough to acknowledge it.

Cock and Dog Morality, Demon Meditations and Wrong Wisdom

But besides these right three learnings which, being non-Buddhist, do not, of course, lead to salvation, we find that the heretics (evidently those in India) practice abominable, wrong three learnings. Among them are mentioned in regard to morality painful penitences, as for instance the 'cock morality,' that is, standing like a cock on one foot during a whole day, or the 'dog morality,' that is, devouring excrement like a dog.

In regard to wrong meditations, as practised by the heretics, the 96 methods of the demons are mentioned, also the assumption of strange magical shapes and the finding out of good and bad omens in the state of meditation.

In regard to wrong wisdom, as held by the heretics, there are mentioned the belief in an individual Ego—, the view that the men and things surrounding us are our own property, while in fact nobody in this world is the predestined owner of anybody or anything—,

and the supremely wrong view, that there does not exist in the world any relation of cause and effect.

St. Augustin, St. Thomas and St. John of the Cross

It is easy to place the Three Learnings in parallel with the threefold mystic discipline, known in Christian mysticism as the purgatory way, the illuminative way and the unifying way. The first of these three stages seems to correspond to morality, the second to concentration and wisdom combined, and the third to delivery or 'deification.' However, if we follow the interpretation given by St. Augustin, it will be more correct to connect wisdom as a distinct element with the stage of union, since St. Augustin in his work 'De Quantitate Animae' enumerates the degrees of spiritual life in the following way :

1. The fight against sin, the very difficult work of purification, during which it is necessary to place one's full trust in God ; it leads to true virtue which shows the whole greatness of the soul, its incomparable superiority over the world of the body.
2. The entrance into the light, being possible only to such ones who are purified ; the sick eyes cannot support the light which the pure and healthy eye desires.
3. The contemplation and the divine union that allow us to enjoy the Sovereign Good : "In the intellectual vision and in the contemplation of the truth....what are the joys of the soul....what are the wafts of this eternal serenity, that I would be able to speak of? Some great and incomparable souls have told of these marvels....we know that they have seen them and they are still seeing them."

In regard to Christian mysticism, St. Thomas of Aquino as well as St. John of the Cross make a fundamental distinction between "acquired" contemplation and "infused" contemplation, that is between a state of concentration reached by our own will, supported only by divine grace, and a state of concentration, given to us entirely by divine grace. The former is active, the latter passive, and while the former is called normal, the latter is styled superhuman.

In a similar way they distinguish between a diffused wisdom and a suddenly breaking forth wisdom, — between an active purification

and a passive purification,—and between an ordinary and ascetic unification and an extraordinary and mystic unification, of which the one is active, the other passive.

Gradual and Abrupt

In Mahāyāna mysticism a similar distinction is made between the “gradual” way and the “abrupt” way of gaining higher insight. The gradual method consists in moral discipline, meditation exercises and book learning; the abrupt way consists in sudden intuition.

The former is used in the Hīnayāna Buddhism, where the devotee strives to gain the ultimate goal solely by his own efforts. Nevertheless they are greatly modified, that is helped or hindered, by the karma of his former incarnations; and in so far a quasi-transcendental element is mixed up with the devotee’s own exertions for sanctification.

In the Nembutsu Buddhism we find abrupt enlightenment in its purest style, since here any endeavor of his own is of no avail to the believer, who receives his enlightenment entirely as a gift from Amida.

The Shingon Buddhism can serve as an example for the mixed style of gaining salvation, because in this sect the practiser is enjoined, to add to his own efforts the concurrent grace of the Buddha Vairocana and to hold it fast.

Rational and Irrational

The difference between “gradual” and “abrupt” is sometimes understood to mean the difference between the “logical” and the “intuitive”. However, the gradual is very far from being the rational or logical.

It is necessary to recall to our mind that the follower of the gradual method, too, starts from belief, i.e. the belief in the Buddha, the Dharma and the Saṅgha (the founder, the teaching and the priesthood),—that moreover purification is required from him involving the cleansing of his heart from the “Seven Deadly Sins” of Pride, Anger, Envy, Avarice, Sloth, Gluttony and Lust, which in Buddhism are as much a hindrance to true insight as in Christianity,—and that upon this self-adjustment there follows meditation on the four

truths, the twelve causes and conditions and other fundamental tenets of the Buddhist teaching.

To these requirements the adept of the gradual method has to submit, before he begins to "think," while the ordinary philosopher (as distinct from his Buddhist confrère) enters directly into the process of thinking, in the proud knowledge that his mental operation is entirely "voraussetzungslos," i.e. free from all preliminary restrictions imposed upon itself.

Freedom of Thought

Within these indicated borderlines, however, Buddhist thought is quite free, so much so that in its historical evolution it gives us over and again the impression that it is bound to destroy from inside what is kept up for worship from outside.

The Buddha himself is responsible for this extreme freedom of thought, exercised by Buddhist thinkers. He himself exhorted his disciples in his last moments, never to submit in regard to the religious truth to any outer authority, but to follow their own light. Consequently we find already in Hīnayāna Buddhism a great variety of divergent doctrines.

With the awakening of faith in the Mahāyāna, philosophical thought took still deeper root in Buddhism and brought about this wonderful efflorescence of metaphysics, by which the first millennium of Mahāyāna Buddhism is characterized.

Henceforth we find within the widest limits of the Buddhist religion the fullest freedom of subjective interpretation of the revealed truth, — a real sovereign reign of reason which adapted the dogma continually to more and more sublime formulations, — and a sure instinct for the essentials, by which the relation of men to the Absolute Reality was increasingly transferred to the religious inwardness of the individual.

The Overthrow of the Three Learnings by Amidism and their Reinstatement by Nichirenism

The evolution, whereby the Three Learnings became more and more sublimated, reached its acme, when Morality, Meditation and Wisdom were rejected by the Nembutsu Buddhism and replaced by the Belief in Amida.

The Nembutsu Schools, to wit the Schools which use as method of salvation, or to express the believer's gratitude, the formula "Namu Amida Butsu", "Praised be the Buddha of Immeasurable Light and Life", divide the whole of the Buddhist Teaching into two fundamental doctrines, the Doctrine of the Holy Path or Shōdō Mon and the Doctrine of the Pure Land or Jōdo Mon. Shōdō Mon means gaining salvation by practising the Three Learnings in using ones own power (ji riki); Jōdo Mon means gaining salvation by the invocation of the name of Amida in trusting in the power of Another (ta riki) i.e. in the help of Buddha Amida. Hīnayāna belongs to Shōdō Mon, and so do the elder Mahāyāna Sects as Sanron, Hossō, Zen, Tendai, Kegon and Shingon. All practise the Three Learnings as method of salvation. The ultimate "fruit" in Hīnayāna is Arhatship, in Mahāyāna Buddhahood. However, to gain the highest grade of Hīnayāna Saintship, that of an Arhat, or even the three lower ones, of an Śrota-āpanna, Sakridāgāmin and Anāgāmin, was a very difficult affair. It was very difficult, too, to gain the fruit of Buddhahood, since in Mahāyāna, as a rule, one has to climb up gradually through ten or even fifty-two steps, to reach this ultimate reward, sudden enlightenment being reserved to a very few of exceptional genius. Moreover, the time to reach salvation by one's own efforts seemed to a great many people practically over, since Buddhism had entered into the last of its three evolutionary periods, the so-called Mappō Period, or Time of the End of the Teaching, when the spiritual energy of men was considered as having become exhausted—the beginning of Mappō generally being put about the year 1052. Therefore Nembutsu Buddhism, despairing of the possibility of self-salvation for the masses, offered to humanity instead of the difficult way an easy way to gain Buddhahood, consisting in being received into the Pure Land of Amida, on account of mere belief in this Buddha and the invocation of his name.

When Hōnen Shōnin formulated his Nembutsu view in Japan, he followed strictly the example of the Chinese patriarch Zendō, who had lived in the first half of the seventh century and had been the last of the four great Amida propagators in China. Zendō was the author of a Commentary on the 'Amitāyus Dhyāna Sūtra' ('Kwan Mu Ryō Ju Kyō'), one of the fundamental Sūtras of the Nembutsu Schools, the two others being the 'Larger Sukhāvatī Sūtra' ('Mu Ryō Ju Kyō') and the 'Smaller Sukhāvatī Sūtra' ('Amida Kyō'). These

three Sūtras and the Commentary by Zendō were taken by Hōnen as the basis for his teaching; but he leaned mainly on Zendō's work and implicitly on the 'Kwan Mu Ryō Ju Kyō', called in short the 'Meditation Sūtra'. This Sūtra recommends the adoration of the Buddha Amitābha or Amida. However 'Three Kinds of good Actions' and 'other pure and good actions' are also recommended by this sūtra as methods to be born in the Pure Land Sukhāvati; moreover Thirteen Meditations, in which the mind concentrates on Amida and his two acolytes Kwannon Bosatsu and Seishi Bosatsu, are considered as helpful.

That explains, why Hōnen Shōnin, though rejecting the Three Learnings in principle, nevertheless continued for a considerable time to adhere in practice to the Threefold Pure Precepts of the Endon Kai, as inherited from the Tendai School, and why he also did not give up meditation. Only in his forty-third year, after having studied Zendō's Commentary eight times, he abandoned all sorts of other practices, repeating only Amida's name up to sixty and even seventy thousand times a day. To this decision he came, because at last he had found the leading thought of Zendō's Commentary to be: that the Nembutsu is the most excellent of all good works of the meditative and non-meditative disciplines and the easiest to practice, and that indeed no others can compare with it.

However, when we look at it closely, we find that by such valuation the Three Learnings are not eliminated from the System of Buddhism, but merely relegated from the centre to the periphery. There they continued to exist in the Jōdo School, in spite of Hōnen's warnings to his disciples, that morality, meditation and wisdom were for the weak-spirited men in the Latter Days of the Law no suitable means to gain salvation, and that they had become unnecessary in view of the efficacy of the invocation of Buddha Amida's name.

Thus there still remain in the Nembutsu of the Jōdo School some traces of the Three Learnings, and that so much the more, since Hōnen attributed some merit to his assiduous repetition of Amida's name and to his belief in this Buddha.

The rejection of the Three Learnings became unqualified only in the Jōdo Shin Sect, founded by Shinran Shōnin, who was less mild in temperament than his teacher Hōnen and much less under the influence of Zendō, and his Commentary, leaning mainly on the 'Mu Ryō Ju Kyō' instead of the 'Kwan Mu Ryō Ju Kyō'. Not

only did Shinran away with the Endon Kai, but he refused to attribute any merit whatever to the invocation of the name of Amida or to the belief in Amida. Solely the trust in the saving power of Amida, freely granted to the repentant, but quite undeserving sinner, was in theory as well as in practice the platform, on which Shinran took his stand.

The Nichiren Sect, founded by Saint Nichiren after the Jōdo Sect and Jōdo Shin Sect, reinstated so-to-speak the Three Learnings, but changed incidentally their fundamental character. What is called by Nichiren and his Sect 'meditation', is in fact 'belief' — belief not in the saving power of Amida, but in the 'Original Doctrine' of the 'Hokke Sūtra'. The threefold category of morality, meditation and wisdom was now understood to be the threefold category of morality, belief and wisdom, all three harmonized by the spirit of the 'Original Doctrine'.—

Something similar to the process within Buddhism, especially within Amidism, whereby the relation of men to the Absolute Reality is increasingly transferred to the religious inwardness of the individual, we see in the Christian religion, — but not before the first quarter of the 16th century, when protestantism started its fight against orthodoxy and Erasmus penned his book 'De libero arbitrio'.

The extreme tolerance shown by Buddhism in regard to the free assertion of thought had the consequence that in the East the growth of philosophy came to pass largely within Buddhism, especially within the Pure Mahāyāna Buddhism of China and Japan, while in Europe it took place on fields lying to a large extent outside the domain of religion.

In this respect the Buddhism of the Far East remained faithful to the traditions of India, where philosophy and religion have always been organically connected, — quite different from Europe, where this connection became more and more loosened, to such a degree that religion and philosophy became at last quite estranged and even antagonistic to each other.

V. Salvation

True Nature of Delivery

Vimukti or vimoksa, — in Japanese called gedatsu, and in English rendered as liberation, final emancipation, escape from bonds, freedom

from transmigration, from karma, from illusion, from suffering — is obtained by the three learnings.

Already Hīnayāna Buddhism distinguished between emancipation in life-time and emancipation after death. The former means assuming indifference to suffering and gaining complete serenity in regard to the hurly-burly of the world by the accomplishment of religious practices. The latter means entire exhaustion of the thirst for existence and freedom from rebirth, after body and mind have arrived at decease. The one kind of emancipation is identical with *sopādisesa-nibbāna*, or *Nirvāna* in which exists a remainder of the karma of suffering. The other kind of emancipation is identical with *anupādisesa-nibbāna*, or the *Nirvāna* in which exists no such remainder.

The emancipation in life-time will be somewhat differently coloured, according to the special kind of learning by which it is mainly gained.

For those, who are addicted to moral discipline, liberation will consist in purity of heart; for the practisers of meditation, in peace of mind; for the adepts of wisdom, in transcendental knowledge.

But all three are essentially one and the same, amounting to a spiritual rebirth, whereby the individual willing, feeling and thinking, to speak in *Mahāyāna* terms, becomes merged in the Universal Mind, and whereby all duality or contrariety is replaced by Unity, and all relativity or differentiation disappears in the Absolute.

Such unification, in mysticism, is commonly called 'ecstasy' or 'rapture'. But let us remember, that in Buddhism, generally speaking, unification is free from excitement, from enthusiasm, even from joy, which emotions seem to be inseparable from 'ecstasy' or 'rapture'. Instead of that, the Buddhist devotee, when he reaches the supreme point of his mystical experience, is in a state of utmost serenity.

The immediate contact with ultimate reality does not, moreover, mean to him the loss of self-consciousness in a trance; he is, on the contrary, at that moment, so to say, super-conscious. His experience is therefore neither hypnotic nor Dionysian, but, nevertheless, very strange and wondrous, — indeed, so much so, that he is generally averse and even unable to describe it by any words, after having returned to his normal state.

The teachers of *Mahāyāna* call this experience the realisation of *Buddha-Nature*, as possessed by each sentient being. Visions and

auditions may be connected with it, but they are rather the exception than the rule.

Man Himself the Measure

What has been stated above minutely on the Three Learnings of Morality, Meditation and Wisdom, may after all seem to be a medley of contradictory formulas by which the leaders of the various Buddhist Schools, in the long history of Buddhism, have tried to express their practical methods and their highest religious insight. And the bewildered reader may ask: To which of these formulas shall man adhere? Which one is able to bring to a tormented heart salvation?

To this question the following answer is to be given. The Buddha of the Hinayāna Suttas as well as of the Mahāyāna Sūtras has always compared himself with a physician, who, for various ailments, keeps various remedies in readiness. He has never pretended to be in possession of a panacea, by which he can heal all diseases without distinction. To the variety of needs of men corresponds consequently a variety of remedies applied by the Buddha, which have only the one thing in common, that all of them possess the flavor of salvation.

That means to say, that the Buddha adopts various methods of instruction for the various degrees of religious understanding. In that respect he is comparable to a skilful schoolmaster, who takes the various capacities of his pupils into account and adapts his pedagogy accordingly. It depends therefore entirely upon the individual himself, what teaching is proper for him, and what method is to be followed in his particular case.

That is true not only in regard to abolishing ignorance by higher knowledge, but also in reference to gaining deeper intuition by meditation, and purity of heart by moral means. It depends, as suggested already, entirely upon the devotee's inner constitution, to what extent he shall avail himself of moral discipline or of contemplation or of philosophy, and what kind of moral discipline, meditation and philosophy is best for him. The measure of all that is the seeker of salvation himself — his special needs and dispositions. If by his nature he inclines more to the realisation of virtue and to the

practice of morality, he ought to find there his centre of gravity: but if his mind tends more towards meditation and philosophy, he should devote himself mainly to these two learnings.

Buddhism all-comprehensive

The great variety of methods, involved in the Three Learnings to reach unification, may bewilder the outsider. But they seem to be rather an advantage, than a drawback, and give to the study of Buddhism an additional interest.

What concerns Buddhist Philosophy, we can say without exaggeration: If there is anything in the Far East that is comparable to the Six Systems of Indian Philosophy and that can be placed on the same level with the great Systems of Western Philosophy or of Christian Metaphysics, it is the Philosophy of Buddhism. It involves Positivism and Scepticism, Agnosticism and Criticism, Realism and Idealism and the various shades of Transcendental Philosophy.

When we consider Buddhist Meditation and Buddhist Ethics, they are so comprehensive that they include individual morality as well as social morality, practical contemplations as well as the most abstract ones.

The evolution of religious thought, as demonstrated by the modification of the Three Learnings, shows indeed such manifoldness, that Buddhism may be characterized as Atheism as well as Theism or as Pantheism, and that in the latter polytheist as well as monist tendencies find room.

Antiquated Criticism

In comparison with this wonderful wealth of religious forms, how poor is the picture of Buddhism that Mrs. Rhys Davids, the great authority on Pali Buddhism, unfolds in her latest work having for title: 'What Was The Original Gospel in Buddhism?' — which book, in its tendency, is evidently a continuation of her former work 'Buddha as a Man'!

For Mrs. Rhys Davids the magnificent evolution of Buddhism through two and a half thousand years is a mere degeneration, produced to a large extent by untruthful oral transmission and by arbitrary, if not mendacious, written interpretation of the words of the Master.

To counteract this conspiracy, the authoress makes the brave effort to restore in her little book the true meaning of the teaching of the Founder. What results from it, is the so-called 'Ur Buddhism', i.e. the 'Original Gospel of Buddha', or what in the meaning of the authoress comes nearest to it.

She seems never to have taken into serious consideration that this Original Buddhism may have 'degenerated' for the reason that it did not satisfy any longer men of later epochs, — or that it was capable of new interpretations, and that only in this way could Buddhism maintain itself as a living religion and become immeasurably beneficial.

Reimarus redivivus

Such destructive criticism is after all a mere application of a certain nihilistic style of Bible criticism, in vogue in the 18th century, to Buddhist literature. In that period a rationalist German thinker, Reimarus (1694–1768), made for himself a reputation by declaring the whole Biblical tradition to be a monstrous falsification, dating from the Christian primeval age — a falsification committed already by the Fathers of the Church and the Apostles, and having for object the deception of the people, whose eyes should thereby be turned aside from reasonable truth.

This method of criticism, after having lost all influence in the domain of Christian literature, will certainly not become once more effective by applying it to Buddhist literature. While criticism of the Buddhist religion should be welcomed, it must be an informed and enlightened criticism which in sublimity of vision does not fall behind the elevation of mind found in such classical Buddhist conceptions as that of the Three Learnings described above.

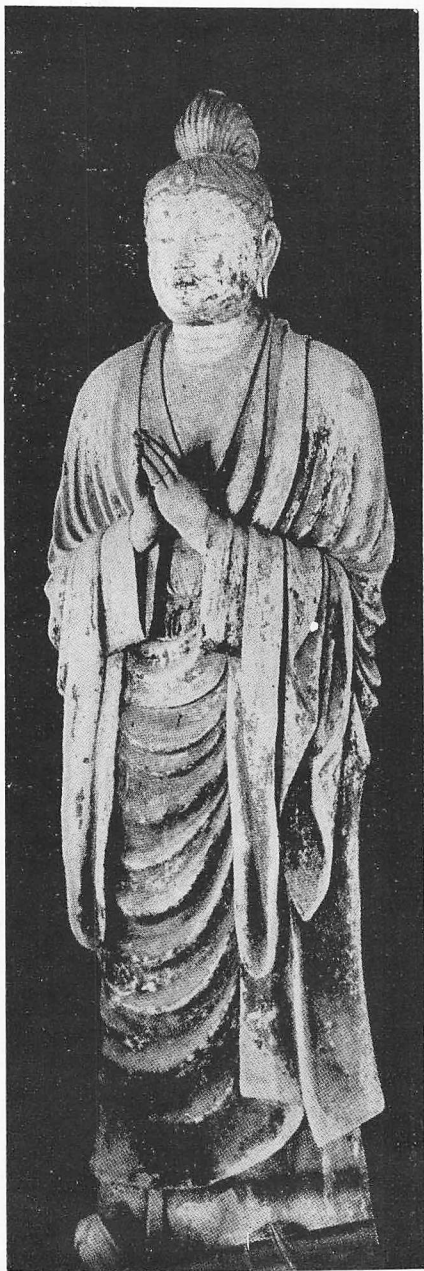
If intended to undermine and nullify the validity of the Canon, the criticism of Buddhist literature ought to inspire itself rather from the views of the Zen masters, who also nullified in their own way the Canon, but without questioning the veracity of its authors and without imputing to them any malevolent intentions.

Reservatio Mentalis

A strong case could for instance be made on their own behalf by the purifiers of the Buddhist teaching in pointing out, that the theory of anātman or of the non-existence of an individual self, which



Gakkō Bodhisattva du Hokke-dō



Nikkō Bodhisattva du Hokke-dō



Bhaiṣajyaguru du Hōryū-ji

we described as the starting-and orientation-point of the whole Buddhist philosophy, has not been taught by Buddha at all. That is *prima facie* clear. Śākyamuni constantly refused to answer such questions as: Is the soul eternal or not eternal?—infinite or not infinite?—identical with the body or different from it? He declined altogether, to state anything definite on such speculative problems, as he considered them of no importance to the religious life, and he let them be intentionally undetermined. Assuming such an attitude, how could he have pronounced himself so definitely on a not less speculative problem as the existence or non-existence of the self? Śākyamuni taught moreover the middle way which lies beyond the extremes, beyond all positive and negative conceptions. One more reason for him, not to acknowledge the non-existence of the ātman.

If we test Śākyamuni's teaching closely, we must indeed confess, that he never asserted that the self has no existence. Instead he stated in regard to each of the five skandhas—body, sensation, perception, ideation and consciousness: "that is not mine, that is not myself, that is not for me the self." Such formulation does of-course not exclude the possibility that something else, i.e. something quite different from the five skandhas, may be myself, may constitute a true self!—

The Hinayāna scholars have therefore been guilty, if not of a wrong statement, certainly of a loose statement in maintaining that Buddha taught the non-existence of the self. They can however be excused for two reasons: Firstly they undoubtedly used the anātman formula with a *reservatio mentalis*, supposing that everybody would comprehend it in the way, as stated by Śākyamuni in the suttas. Secondly they needed for their argumentation a short and concise formula, any other one, which included the metaphysical background, being too clumsy. Thus the anātman-theory must be understood *cum grano salis* and not too literally, most of all not in a nihilistic meaning.

What follows clearly from the above consideration is the fact that, turning from the formulas of later Buddhists to Buddha's own words, is just the proper way to discover the vast possibilities of interpretation embodied in Buddha's own teaching. If Buddha really meant to say: "Though the five skandhas or physical and psychical, phenomenal aggregates do not form a self, nevertheless something else that can not be proved by analysis and logical ways of thinking, may constitute a self"—then he left thereby the door open to the Prajñā Pāramitā Philosophy of Śūnyatā or Emptiness and to the asser-

tion of a True and Great Self by the Schools of Pure Mahāyāna. The whole later development of Buddhism from Hīnayāna to Provisional and Perfect Mahāyāna consequently reveals itself as a process of inner, we may say inevitable evolution, and not at all as an artificial and arbitrary fabrication.

Conclusion

Looking back on the way over which we have travelled, we come to the conclusion that Buddhism is not a mere ethical system, nor mere sentimentalism, nor mere rationalism, but that it combines and harmonizes the ethical, the emotional and the rational. This harmonizing tendency pervades Buddhism throughout.

We find it at the beginning of its career, when Buddha exhorted his followers to avoid all extremes and to stick in conduct as well as in thought always to the middle path, — we find it at the period of the greatest efflorescence of the Buddhist doctrine, when the principle of the middle was formulated into the principle of the identity of the opposites, the same principle as enunciated by Hegel and Schelling, the great modern representatives of the Philosophy of Identity.

Here once more the Tendai School took the leading part. According to it the Particular is the Universal and the Universal is the Particular. Consequently there cannot be any real contradiction between Individualism and Collectivism, between the Many and the One.

All conflicts ascribed to this seeming irreconcilable contradiction arise from man's delusion in regard to the true nature of things, — which prevents him from comprehending that existence is like a circle, in which the center cannot exist without the periphery nor the area without the sectors, and vice versa. The one is unthinkable without the other, and who interferes with the one, interferes with the other.

The real solution of all disharmony, making itself felt in the abstract domain of ideas, or in the concrete life of the family, the State and society, consists, therefore, not in subordinating or enslaving the one element to the other, but in harmonizing both as perfectly as possible. That means, of course, the giving up of selfishness, whereby alone the True and Great Self will come forth and the unification with a Higher Reality will be achieved, which is the object of the Three Learnings.

Bhaiṣajyaguru au Japon

Par

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Bhaiṣajya-guru-vaiḍūrya-prabha-Tathāgata est appelé en japonais Yakushi-rurikō-Nyorai¹⁾ qu'on abrège ordinairement en Yakushi-Nyorai. Cette divinité apporte aux créatures malades la guérison et les médicaments; à cause de cela on l'appelle aussi le grand guérisseur Dai-i-ō butsu.²⁾ Dès l'époque de Nara (645—781) Yakushi-Nyorai fut vénéré en tant que divinité principale du sanctuaire des temples et il est vénéré des sectes ésotériques et exotérique. La croyance en Yakushi-Nyorai continue à exister encore de nos jours.

D'après le sūtra Yakushi-rurikō-Nyorai-hongan-kudoku-kyō³⁾ traduit par Hiuan-tsang⁴⁾ et celui de Shichi-butsu-Yakushi-hongan-kudoku-kyō traduit par Yi-tsing,⁵⁾ ce Tathāgata serait le grand maître de 像法轉輪時 c-t-d. la seconde période qui doit commencer cinq cents ans après la mort de Buddha et qui durera mille ans. D'après ces textes ce Tathāgata a dans l'Est son paradis que nous appelons Jōruri-sekai.⁶⁾ Lorsqu'il était encore un Bodhisattva il prononça les douze grands vœux de l'aide divine pour aider les êtres humains. Parmi ces douze vœux il y a la promesse de devenir un Buddha, mais il y a aussi trois passages concernant la protection contre les maladies et leur guérison. C'est pour obtenir cette aide divine que cette divinité fut principalement vénérée dès l'époque ancienne. La croyance en Bhaiṣajyaguru-Tathāgata fut répandue surtout au VIII^{ème} siècle à l'époque de Nara. Parmi les sept grands sanctuaires de Nara se trouve le temple de Yakushiji. Il fut construit sur l'ordre impérial de TEMMU TENNŌ pour demander au Tathāgata la guérison de l'impératrice. Comme divinité centrale on place sur l'autel une statue assise de Yakushi-Nyorai de deux mètres 40 environ.

1) 藥師琉璃光如來.

2) 大醫王佛.

3) 藥師琉璃光如來本願功德經, Taishō, n° 450.

4) 玄奘 5) 七佛藥師本願功德經, Taishō n°, 451. 5) 義淨.

6) 淨琉璃世界.

Au cours de l'époque suivante, quand la Cour Impériale fut installée à Kyōto et que le monde religieux fut gouverné par les sectes secrètes, la vénération de Yakushi continua à exister dans les sectes Hossō, Tendai et Shingon.¹⁾ Plus tard au XIII^{ème} siècle, c'est à dire à l'époque Kamakura, lorsque le culte d'Amitābha fut florissant, on croyait à Yakushi considérant qu'il ne forme qu'une seule divinité avec Amitābha.

Les douze vœux de Bhaisajyaguru.

La croyance que, par l'aide divine de Yakushi, on peut atteindre l'état de Buddha, fut mise dans l'ombre par la foi dans sa puissance de guérir les maladies et de soulager les infirmes en leur procurant le bien être. On lui adressa des prières, surtout pour obtenir la guérison des maladies ophtalmiques. On lui adressa aussi des prières pour faciliter l'accouchement et une cérémonie spéciale s'est transmise dans le rituel des sectes Shingon.

Lorsque Yakushi fut un Bodhisattva il prononça ses douze vœux pour sauver les êtres humains et il donna sa parole de ne pas atteindre l'état de Buddha avant d'avoir accompli ses vœux.

- 1° Eclairer le monde par la lumière qu'émettent son corps et ceux des autres.
- 2° De faire son corps ainsi que ceux des autres, purs comme le lapis-lazuli (vaiḍūrya).
- 3° Donner aux êtres vivants tout ce dont ils peuvent vouloir.
- 4° Faire entrer les êtres vivants dans la voie du salut la Bodhi.
- 5° Faire suivre par les êtres vivants les préceptes et les commandements divins.
- 6° Faire guérir tous ceux qui sont infirmes.
- 7° Guérir les maladies des êtres vivants et leur procurer des médicaments.
- 8° Aider celles qui sont nées femmes à renaître dans un corps d'homme.
- 9° Débarasser les êtres vivants des opinions hérétiques, les remettre dans la voie de la vérité.
- 10° Sauver les êtres vivants de tous les malheurs et de toutes les difficultés.

1) 法相, 天台, 眞言.

- 11° Sauver ceux qui souffrent de la faim et de la soif.
- 12° Procurer des beaux vêtements et des parures à ceux qui n'ont rien à se mettre.

Iconographie de Bhaiṣajyaguru

Dans l'iconographie de Yakushi il existe des formes différentes. Généralement les statues et les images représentent ce Tathāgata tenant dans sa main gauche un pot de médecine. En Chine et au Japon les images des Nyorai (Tathāgata) sont toujours représentées les mains en mudrā, sans tenir un objet. Par exemple Vairocana Tathāgata à les mains en Dharma-dhātu-dhyāna-mudrā, Śākyamuni Tathāgata en Mahāpātra-mudrā, ces mudrās en tant que gestes ont une signification abstraite et symbolise un objet. Le seul Tathāgata qui porte un objet dans ses mains est Bhaiṣajyaguru. Cette forme iconographique est conforme au texte du Yakushi-Nyorai-nenjugiki¹⁾ où il est dit : "de la main gauche faire porter au Yakushi-Nyorai un pot de médecine ou une perle précieuse, La main droite sera dans la mudrā de l'union des trois mondes." D'après la tradition le pot de médecine est en lapis-lazuli et d'une forme dodécagonale qui symbolise les douze vœux de ce Tathāgata. La mudrā de l'union des trois mondes indique que les êtres vivants des trois mondes sont protégés du danger de la crainte : c'est l'abhaya mudrā qui apporte l'apaisement et la sécurité.

Comme nous verrons plus loin, l'objet que tient ce Tathāgata et sa mudrā peuvent être différents, mais son visage est toujours représenté avec une expression calme et douce. Il ne porte pas de couronne sur sa tête. La couleur du corps de ce Tathāgata est bleu, il est recouvert du vêtement monastique kāṣāya. Il est représenté debout ou assis, avec les jambes croisées sur un piédestal en fleur de lotus.

Il est représenté aussi la main droite ouverte, levée à la hauteur de l'épaule, les doigts allongés, la paume tournée à l'extérieur : c'est l'abhaya mudrā, la main gauche est baissée, les doigts allongés, la paume tournée vers le haut : c'est la varada mudrā. La statue du sanctuaire Kondō du Tōji²⁾ de Kyōto ainsi que celle du Yakushi-ji³⁾ de

1) 藥師如來念誦儀軌 traduit par Amoghavajra (不空), Taishō, n° 924. 2) 東寺. 3) 藥師寺.

Nara sont représentés avec ces mudrā. Ces deux mudrā abhaya et varada sont communes à tous les Buddhas, et symbolisent l'idée de la protection contre la souffrance et le don de l'apaisement et de la sécurité. C'est la forme iconographique qui suit le texte de Yakushi-rurikō-shichibutsu-hongan-kudoku-kyō-nenju-giki-kuyō-bō.¹⁾

Une autre forme le représente avec la main gauche en ratna mudrā; la main est posée sur le genou gauche, dans la droite il tient du raisin. Cette forme est décrite dans le Un-kadaya-ki.²⁾ La ratna mudrā signifie l'accomplissement du bonheur, le raisin symbolise le médicament divin qui protège contre toutes les maladies.

Il existe aussi une forme où le Tathāgata tient dans la main gauche le pot de médecine, et la main droite esquisse un geste où le pouce et l'annulaire et touchent en forme d'anneau, ou bien c'est le médius qui touche le pouce. C'est la forme qui suit le texte de Yakushi-Nyorai-nenju-giki.

Au temple Hōkaiji³⁾ dans la province Yamashiro⁴⁾ se trouve une statue de Yakushi où le pot de médecine est dans les mains qui sont en Dharma-dhātu-dhyāna-mudrā.

Dans une image, qui par tradition serait d'origine chinoise, le Tathāgata est représenté tenant dans sa main gauche un pot de médecine et dans sa main droite un khakkhara.

Dans l'Asava-shō⁵⁾ et Kakuzen-shō⁶⁾ sont représentées d'autres variantes de l'iconographie de ce Tathāgata.

Il existe une forme tout à fait secrète qui n'est pas mentionnée dans les textes et qui fut transmise par Ācārya. Les mains sont en mudrā qui symbolise le pot de médecine, en réalité c'est la même mudrā que celle de Vairocana-Tathāgata, la Dharma-dhātu-dhyāna-mudrā et elle nous indique que Bhaiṣajyaguru-Tathāgata est identique au Vairocana du Garbhadharma (Taizō-bō)⁷⁾ C'est une tradition orale et secrète qui fut transmise par Ācārya à ses disciples.

Position du Tathāgata dans le maṇḍala

En général, aucune dérgéation n'est faite à la règle d'après laquelle tous les Buddhas et tous les Bodhisattvas adorés en ce monde

1) 藥師琉璃光七佛本願功德經念誦儀軌供養法, traduit par 沙羅巴, Taishō, n° 926.

2) 毗迦陀野儀軌 traduit par Vajrabodhi (金剛智), Taishō, n° 1251.

3) 法界寺. 4) 山城. 5) 阿婆縛抄, Taishō-zuzo, Vol. 8-9, n° 3190.

6) 覺禪抄, Taishō-zuzo, Vol. 4-5, n° 3022. 7) 胎藏法

font partie des deux maṇḍala du Bouddhisme ésotérique, “Mahākaruṇa-garbha” et “Vajradhātu.” Cependant on ne trouve pas la moindre trace de la présence de Bhaiṣajyaguru-Tathāgata dans les deux maṇḍala; cet état de choses semble plutôt étrange, si l’on songe au prestige dont il jouit dans le Bouddhisme général ainsi que dans le Bouddhisme ésotérique. Si l’on se rattache à la doctrine intégrale du Bouddhisme ésotérique, on est forcé d’admettre que ce Tathāgata fait partie du maṇḍala et c’est là que se pose une question : Quelle est ou quelle doit être la position occupée par le Tathāgata dans le maṇḍala ? Plusieurs thèses ont été émises à ce sujet au cours des siècles :

La première soutient que le Bhaiṣajyaguru-Tathāgata s’identifie au Akṣobhya Tathāgata. Elle est basée sur le principe suivant : Akṣobhya Tathāgata est situé à l’Est, parmi les cinq Buddhas siégeant au milieu du Vajra-dhātu maṇḍala et l’on sait que le Bhaiṣajyaguru établit son paradis dans le monde “Jyōruri” (lapis-lazuli) à l’Est aussi ; autrement dit, leur position se trouve dans la même direction.

La deuxième l’identifie au Mahāvairocana-Tathāgata dans le Garbha-maṇḍala. Elle s’appuie sur la similitude des gestes rituels des deux Buddha, en effet, Vairocana fait la Dharma-dhātu-dhyāna-mudrā dans le Garbha-maṇḍala.

Une troisième explication prétend encore l’assimiler à Amitābha-Tathāgata, déduite de ce que le Bhaiṣajyaguru est le Buddha dans sa phase de causalité et Amitābha dans celle du résultat.

D’autres, s’aidant d’une ressemblance d’aspect et d’attitude le voient identique à Śākyamuni-Tathāgata. D’autres encore prétendent, vu la similitude du Mantra, qu’il n’est autre que Aparājita-vidyārāja.

Les Sept formes de Bhaiṣajyaguru

Les textes Yakushi-rurikō-shichibutsu-hongan-kudoku-kyō et Nenjugiki et la liturgie (Kuyō-bō), citent les sept formes différentes de ce Tathāgata ou “Shichi-butsu-yakushi” (sept buddhas Yakushi) ” comme on les nomme communément depuis des siècles. Je me permettrai de citer les noms de ces sept Buddhas, leurs paradis respectifs et le nombre des grands vœux, d’après le texte traduit par Yi-tsing.

1) 七佛藥師

Les noms de sept Buddhas.	Leurs paradis.	Le nombre des vœux.
1. 善稱名吉祥王如來	無能勝國	8
2. 寶月智嚴光音自在如來	妙寶國	8
3. 金色寶光妙行成就如來	圓滿寶積國	4
4. 無憂最勝吉祥如來	無憂國	4
5. 法海雷音如來	寶幢國	4
6. 法海勝慧遊戲神通如來	善住寶海國	4
7. 藥師瑠璃光如來	淨瑠璃國	12

Acolytes de Bhaiṣajyaguru

Yakushi-Nyorai est entouré de différents acolytes; les deux Bodhisattvas: Nikkō¹⁾ (Sūryaprabha; lumière du soleil) et Gakkō²⁾ Candraprabha; lumière de la lune), les huit grands Bodhisattva "Mañju-śrī, Avalokiteśvara.....etc. et enfin les douze guerriers sacrés; Jūnijinshō.³⁾

- (1°) Nikkō (Sūryaprabha) et Gakkō (Candraprabha), Ces deux Bodhisattva ne sont autres que le soleil et la lune déifiés, le premier régnant le jour, le second la nuit.
- (2°) Les huit grands Bodhisattva. Ce sont Mañjuśrī, Avalokiteśvara, Mahā-sthāna-prāpta, Akṣayamati, Hōdanke,⁴⁾ Bhaiṣajyarāja, Yakujō,⁵⁾ et Maitreya. Ceux qui ont une foi inébranlable en la puissance de Bhaiṣajyaguru et qui aspirent à renaître au paradis d'Amitābha, bénéficient de la prompte arrivée de ces huit Bodhisattva au moment suprême, et ces derniers leur montrent la route qui mène au paradis.
- (3°) Les douze guerriers sacrés: On les appelle aussi les douze Yakṣa: ils sont chargés de protéger les adeptes au moyen du prestige divin du Bhaiṣajyaguru-Tathāgata. D'après la légende, chacun d'eux règne sur l'une des douze parties de la journée 4 saisons et 12 mois (en Chine, la journée n'est pas divisée en vingt quatre heures, mais en douze sections), alors que Sūryaprabha et Candraprabha règnent alternativement le jour et la nuit. De plus, chacun des guerriers commande lui-même sept mille acolytes, ce qui leur permet de défendre les quatre-vingts mille pores de la peau.

1) 日光.

2) 月光.

3) 十二神將.

4) 寶幢華.

5) 藥上.

Le sūtra Yakushi-nyorai-hongan-kudoku-kyō et le sūtra Shichibutsu-hongan-kudoku-kyō donnent les noms des douze guerriers. Dans le texte Shichibutsu-nenju-giki, ils sont appelés “Kichijyō-itoku-ubasoku, yasya-taishō.”¹⁾ C’est une description détaillée de la couleur de leur épiderme et de leurs attributs que nous donne le “Shichibutsu-kuyō-bō.” Enfin le “Sonyō-shō”²⁾ et le “Kakuzen-shō” ainsi que plusieurs autres, citent leurs noms de transcription du sanskrit, les douze animaux représentant les signes zodiacaux qui leurs correspondent et leur principe avant l’incarnation. En voici le détail :

Noms sanskrits	couleurs	objets	animaux correspondants	origines
1. Kumbhira 宮毗羅	jaune	vajra	dieu “I” ³⁾ (signifie sanglier)	Maitrey
2. Vajra 伐折羅	blanc	glaive	dieu “Inu” (signifie chien)	Mahāstānaprāpta
3. Mihara 迷企羅	jaune	bâton	dieu “Tori” (signifie coq)	Amitābha
4. Aṇḍira 安底羅	vert	maillet	dieu “Saru” (signifie singe)	Avalokiteśvara
5. Majila 類彌羅 (Majira?)	rouge	trident	dieu “Hitsuji” (signifie mouton)	Malici
6. Caṇḍira 珊底羅 (Śaṇḍila?)	humée	glaive	dieu “Uma” (signifie cheval)	Ākaśagarbha
7. Indra 因達羅	rouge	bâton	dieu “Mi” (signifie serpent)	Kṣitigarbha
8. Pajira 波夷羅	rouge	millet	dieu “Tatsu” (signifie dragon ou hippocampe)	Mañjuśrī
9. Makura 摩虎羅 (Mukura)	blanc	hache	dieu “U” (signifie lièvre)	Akṣobhya ou Yamāntaka
10. Sindūra 眞陀羅	jaune	pāśa lien, corde	dieu “Tora” (signifie tigre)	Samantabhadra
11. Śaudra 招杜羅 (Catura)	jaune	maillet	dieu “Ushi” (signifie boeuf)	Vajrapāṇi ou Mahāvairocana
12. Vikarāla 毘羯羅	rouge	caṅkara	dieu “Ne” (signifie rat)	śākyamuni

Attitude rituelle Mudrā de Bhaiṣajyaguru

Il tient la main droite posée sur la main gauche ouverte, un peu au dessous du nombril, les deux pouces se rejoignant en geste symbolique appelé le “Hokkai-jiyōin”⁴⁾ (dharma-dhātu-dhyāna-mudrā). Lorsqu’on vénère au moyen de l’offrande, il faut reproduire soi-même cette pose en méditant sur le vase de médicaments que contiennent

1) 吉祥威德優婆塞藥叉大將.

2) 尊容鈔.

3) I 亥, Inu 戌, Tri 酉 Saru 申, Hitsuji 未, Uma 午, Mi 巳, Tatsu 辰, U 卯, Tra 寅, Ushi 丑, Ne 子.

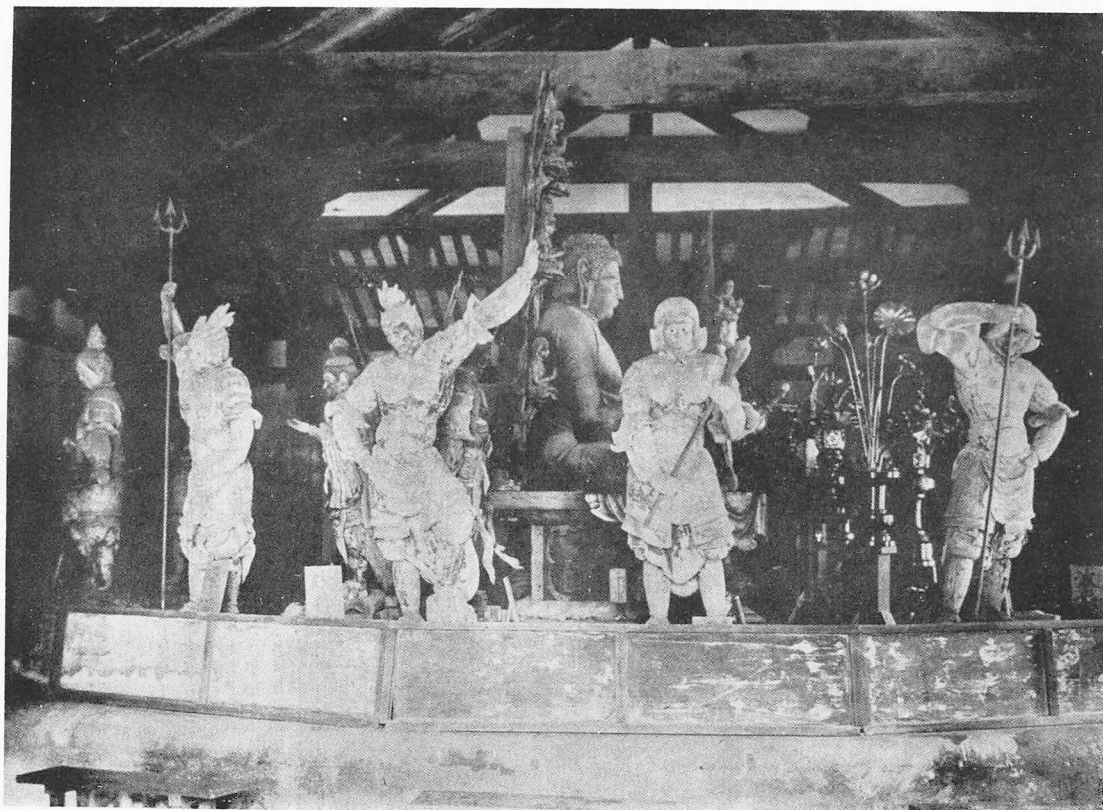
4) 法界定印

ses mains sacrées et sur ces douze remèdes mystiques, ces douze grands vœux qui allègent toutes les souffrances de tous les êtres.

Liturgie des prières adressées au Bhaiṣajyaguru

On prie le gum Bhaiṣajya pour au moins quatre fins : 1° réclamer sa protection dans les dangers ; 2° lors d'une maladie, 3° Au moment d'un accouchement, 4° lorsqu'on fait une traversée.

Les prières doivent être accompagnées des rites suivants : on hisse les quarante neuf oriflammes de cinq couleurs, on allume les quarante neuf cierges, on lâche les quarante neuf êtres vivants (poissons ou oiseaux, achetés à cet effet, leur sort habituel étant d'être sacrifiés au profit des hommes).



Les douze Guerriers sacrés du Shin-Yakushi-ji

Studies on Fresco Paintings at the Golden Hall of the Hōryūji Temple

By

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An Introductory Short History of the Hōryūji Temple in Japan

This world famous Hōryūji Temple was, for the first time, on a plan by the Imperial command of the 31st Emperor Yōmei for his recovery invocation from his disease in April in the 2nd year of the Emperor's Reign (A.D. 568). But to our great regret the Emperor Yōmei went to heaven without seeing the successful completion of his desire in the establishment of the holy house from his ardent faith in Buddhism. Then, the Empress of the 30th Emperor Bitatsu succeeded to the radiant throne of the next Emperor but one, of the great Nippon in those bygone days. And she was called under the name of Empress Suiko, and as she was a fair sex, so that she made her nephew, Prince Shōtoku the regent in her flourishing and expanding reign.

The Empress Suiko was so faithful to the will of her brother, the Emperor's plan in the establishment of a temple, that she trusted all the matters in regarding of the plan to the Regent Crown Prince Shōtoku. And that after her grand coronation in the 6th year of Suiko, (A.D. 598), the first foundation stone was laid in the wide precincts of a sacred place of Nara by him, and the civil engineering work was taken in hand as well as the work of the structure of the Hōryūji temple. After 10 years' hard labours of civil engeners, carpenters, and some artists and artisans, the temple was wonderfully, exquisitely, and fortunately completed with great success in the 15th year of the Empress Suiko's reign (A.D. 608). This wonderful success in the construction of the temple had been all due to the Regent Crown Prince Shōtoku's sincere and utmost assistance to the plan in the establishment of the Hōryūji temple, so

that he was a greatest contributive element in all the edifices of this grand and wonderful temple.

Indeed, this Hōryūji temple is an exponent structure in the Asuka period (6th century) in Japan. This temple is said to have been done by an imitative plan after "7 great edifices of a temple" in ancient India and China, and its edifices are all finished up in a grand and the best harmony and sweetest symmetry between nature and the works of men. They are planed and arranged in such gorgeous, magnificent and majestic Buddhist structures in the architectural world of the Far East.

It is said in the long rolls of the Buddhist history that the Great Lecture Hall in this Hōryūji temple had been ruined by a fire in the 3rd year of Yenchō (A.D. 925), in our Heian period. Therefore, in the 2nd year of Shōreki, (A.D. 991) it was reerected again as before at a site of a North Hall in this temple. This building was a removal of Shinmeiji temple in Kyōto, and then there is a corridor which runs from the Middle Gate to the right and left sides of the edifices, therefore, the corridor runs in a form of rectangle construction on both sides of the edifices; e.i. the west side and the east one which are attached to the Buddhist Lecture Hall, so that a Bell House and a Library House of Sūtra were once independent building at that temple. But at present the corridors are attached to the both of them by a re-construction in the Heian period (10th century) so that in the technique of the Bell House and Sūtra Library, a supreme and superb surviving traces and tastes are not a bid seen, and that as was the case with them they may be re-erected temple edifices in the Heian period (10th century). Therefore, some and certain historians and critics say that the Hōryūji temple was once ruined by a fire in the 9th year of the 38th Emperor Tenchi's reign except *the Golden Hall*; "Kondō" in Japanese and *the Five-storied Pagoda*, which stand in the wide precincts there, and to the effect that it was reconstructed in the 7th year of Wadō, (A.D. 709) just it was as before. Even these views are not utterly depended upon, and at any rate, the Hōryūji temple is one of the most ancient wooden edifices that surviving now in the Land of the Rising Sun, and it always is breathing the air of the Japanese ancient culture in the Asuka era (6th century).

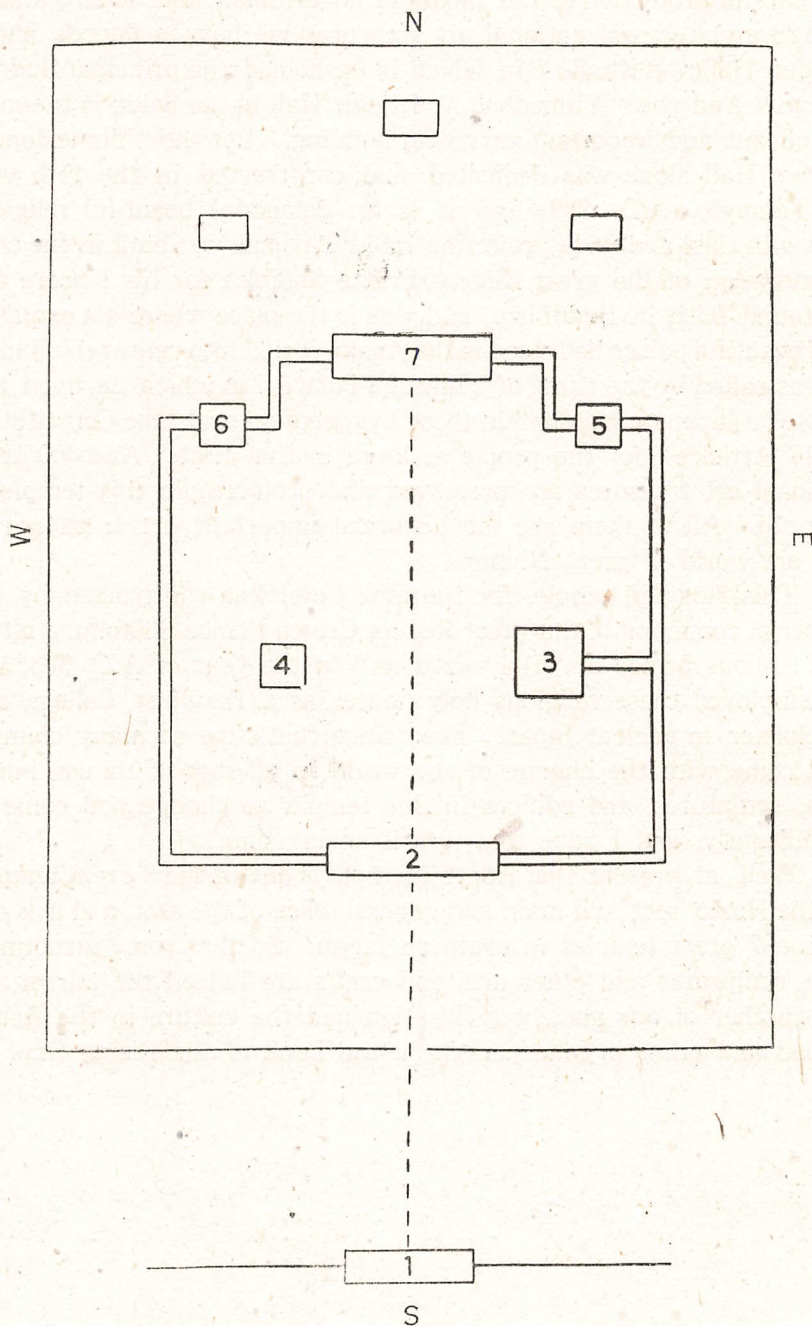
Even since that time a good many religious edifices were erected and added in the precincts of the temple, and that at present we have 33 main religious edifices there and among them 28 are now under

the careful protection of the Japanese government, and again, among the 28 architectural national art treasures we have a Pagoda and a Golden Hall:—"Kondō" in which is enshrined the principal Buddha image. And the "Yumedono"; Dream Hall in the Sai-in is the most significant and important surviving building. But the "Yume-dono"; Dream Hall alone was dedicated and constructed in the 11th year of Tempyō, (A.D. 739) and it is an octagonal beautiful religious hall with tiled and wide projecting roof. This hall was built in the commemoration of the great Regent Prince Shōtoku for his sincere and profound faith in Buddhism, and this is the place where his exquisite and beautiful palace had stood in the Asuka period (6th century) in Japan. It was called by the name of "Ikaruga Palace" in which he lived and wrote "a Japanese history" in those bygone days and "the Constitution of 17 Articles" for the people at large in that time. And 400 great national art treasures are preserved and protected in this temple of Hōryūji. All of them are the historical important art treasures in the art world of great Nippon.

This Hōryūji temple, for the first time, was constructed by the Imperial command of the great Regent Crown Prince Shōtoku, a gifted and genious prince of "Holy-virtuous" in the year of A.D. 593, and he employed these religious holy houses as a Buddhist College and a cloister in ancient Japan. Ever since that time so many changes had come with the change of the world in all sort of things, but in arts, sculptures, and edifices in this temple no change had come so significantly, and I hope that it will never come!

Well, at present this Hōryūji temple is one of the 3 great temples in the Hossō sect and main and general office of the sect, and it is one of the 7 great temples in southern Japan. So that some structures, arts, sculptures and other arts and crafts are indeed the mirror and the mother of our ancient civilization and the culture in the Asuka period and other bygone periods in the Land of the Rising Sun.

The diagram of seven great edifices of a temple in the ancient Far East. A plan of the Hōryūji style and a location of the Golden Hall in the Asuka period (6th century).



1. South Great Gate. 2. Middle Gate Way. 3. Golden Hall. 4. Five-storied Pagoda. 5. Bell House. 6. Sūtra Library. 7. Great Lecture Hall. They are called "7 great edifices of a temple."
8. Corridor. 9. West Hall. 10. East Hall. 11. North Hall. 12. Pass Way.

Part I

For the benefit of our readers' better understanding and clear researches on the fresco paintings, let us study the Golden Hall; "Kondō" in Japanese, and then we will have our close examination on these world famous fresco paintings which are arranged and handled on the four walls of this grand and sublime Golden Hall.

Golden Hall

This Buddhist edifice is, indeed, well-known and distinguished for its exterior and interior decorations as well as its structural frame works, especially the frescoes which are executed on the 4 walls of this hall are of significance in the art field of Japan as well as in the world at large.

The frontage of this Golden Hall is 50 ft. and the depth is 40 ft. 2 storied rectangle edifice of gabled construction with tiled and wide projecting roofs, the frontage of the upper story is 40 ft. and the depth is 30 ft. And it was built in the 15th year of the 33rd Empress Suiko's reign (6th century). And of course, this hall is one of the oldest surviving structure in the Empire of Japan. It is erected on the double stone foundations, and all the technics are so eye-fel, charming, exquisite and luxuriantly gorgeous that it is a characteristic and historical important edifice of the Suiko style. Therefore, it always gladden the heart of every visitor and viewer here.

The history says that in those days of old Japan carpenters had no planes in smoothing the planks, and forming the columns and pillars as we have now in Japan, and even the saws and other tools of theirs were quite different from those which are employed by the carpenters and other work men nowadays in Japan. The fact is that, such convenient tools for work men as we have now had not been invented, and was far from their thinking in those days. So that they, it seems to me that, employed their chisels and axes as their main and important tools for their works in building their houses, palaces, temples, etc. You may imagine how hard their works and labours had been in working out them with their fewtools like chisels, axes and saws, only!

Now, let us view and examine on the exterior decorative upper roof supporting columns which are applied on the lower roof four corners of this hall. On each upper-roof supporting column at the eaves a huge and ferocious "up-going-dragon" and "down-coming-

dragon" are majestically and artistically worked out and designed with superb carvings through the deft hand of the artist. The dragons are works in the Yedo period (18th century), but the artist is uncertain to this day. And in the upper story of this hall, so artistic and beautiful hand rails are applied with the designs of Buddhist gammodions in the ancient Chinese style that they give us an idea of the precision and exactness in the technique of architectures in those far off days. And they are worthy of our close examination. Of course, in this holy house every structural frame work as well has a worth of our studies and researches; for all of them are of the historical importances in the art and architectural world of Japan, the tiles of the roofs are also of great and referential important art works in the Far East.

This interior part of this religious edifice is divided into 2 sections, the one is an interior platform and the other is an interior corridor with eaves. The ceiling is decorated with an exquisite and elegant Japanese lattice works in the Asuka style, and painted and designed with Buddhist treasures and Buddhist flowery patterns. And all the exterior and interior sections are painted in red color with red lead or cinnabar. And on the faces of the interior 4 walls the most eyeful, and wonderful world wide famous "frescoes" are executed with the verile deft hand. These are the main objects of our studies.

On the Buddhist platform of this Golden Hall pretty many superb and dignified Buddhist images are enshrined and arranged, among them some are worked out of woods and some are casted in mould with golden bronze. The principal image in this hall is a seated statue of Buddha who is enlightening our way of the world on his love and mercy for these 1,300 years, ever since he was arranged here as the principal image.

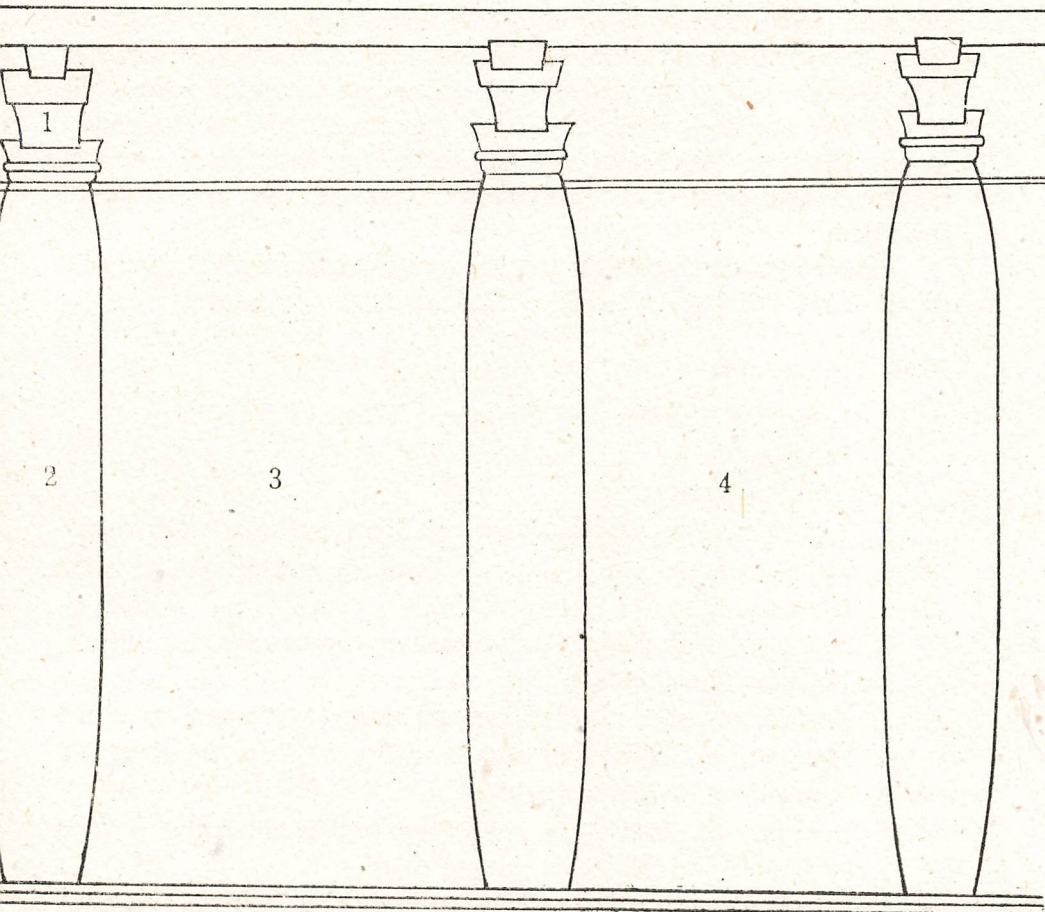
Over the each of significant statues in this Golden Hall 3 exquisite and decorative Buddhist canopies are hung to add their dignity and to keep the profoundness in the interior part of this Golden Hall.

Part II

Fresco Paintings in the Golden Hall

On entering the hall any one, at first glance, perceives that these are, what we call, the world wide famous ancient color skills and

The diagram of the interior walls on which the fresco paintings are executed.



1. Structural frame works.
2. Entasis columns.
3. Great wall, the height 10 ft., width 8 ft. 6 in.
4. Smaller wall, the height 10 ft., width 5 ft.

The diameter of the entasis columns

Upper part is about 8 inches and, 3.
Middle part is about 1 ft. half inch, 8.
Lower part is about 1 ft.

lineal elaborations of the Asuka period, which are frescoes on the 4 walls here. They are true ancient Indian style fresco paintings which are full of charm and appeal in the art world of Japan as well as in the world, and that any one will not be sure of being dully affected by the charm of these wonderful Buddhist arts without entering this holy house. They are indeed the unique art treasures among the arts of the world. I think that these important Buddhist arts appeal so powerfully to our hearts, not only in the æsthetic sense, but also in the imaginations and our recognitions of the vast idea of Buddhism.

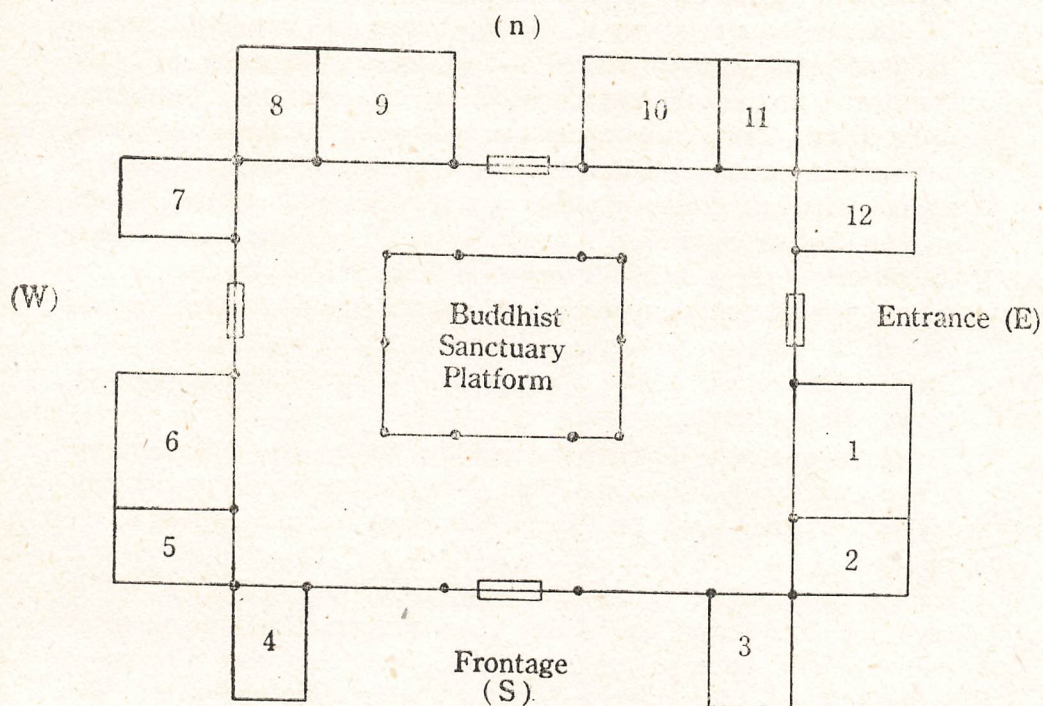
Followings are the positions of the image paintings which are treated on the 4 walls at this Golden Hall, as fresco paintings.

From the east side

1. Heavenly Paradise and Treasures World of Buddhism.
2. Samantabhadra; a Buddhist God of Wisdom and Virtue, "Fugen Bosatsu."
3. Avalokiteśvara, a God of Love and Mercy, "Kanze-on-Bosatsu."
4. Mahāsthāmaprāpta, a God of Sincerity and Power, "Seishi Bosatsu."
5. Maitreya, a Buddhist God of Love and Forbearance and Hope.
6. Paradise of Amitābha.
7. Avalokiteśvara; a God of Love and Mercy, "Kanze-on-Bosatsu."
8. Manjuśrī, a God of Wit and Learning, "Monju Bosatsu."
9. Paradise of Gautama Buddha.
10. Paradise of Bhāiṣajyaguruvaiḍūrya-prabha-tathāgata, a God of Physic and Medicine, or a Healer.
11. Samantabhadra, a God of Wisdom and Virtue. "Fugen Bosatsu," (or some say that this is an image of Maitreya, a God of Love and Forbearance, "Miroku Bosatsu")
12. Ekadaśamukha, a Eleven-headed-god.

Among them No. 2, No. 5 and No. 8 are somewhat faded with great ages and their careless treatment for these art treasures, so that we can not perceive and recognize what sort of Buddhist images are treated on, at any rate, No. 2, is Samantabhadra, a God of wisdom and virtue or not, no one knows but the painter in those bygone age, and No. 5 and No. 8 are also treated by the same fate. I think

The locations of each fresco painting in the Golden Hall.



The diagram of the locations, sizes and the themes of the paintings

No.	Locations	Sizes	The Themes
1	East side wall	Great wall, 10 ft-8 ft 6 in	Heavenly Paradise of Buddhism
2	Right wall of the East side	Small wall, 10 ft-5 ft	Samantabhadra?
3	Left wall of the South side	Small wall, 10 ft-5 ft	Avalokiteśvara
4	Right wall of the South side	Small wall, 10 ft-5 ft	Mahā-sthāmaprāpta
5	Left wall of the West side	Small wall, 10 ft-5 ft	Maitreya?
6	West side wall	Great wall, 10 ft-8 ft 6 in.	Paradise of Amitabha
7	Right wall of the West side	Small wall, 10 ft-5 ft	Avalokiteśvara
8	Left wall of the North side	Small wall, 10 ft-5 ft	Manjuśri
9	Left wall of the North side	Great wall, 10 ft-8 ft 6 in	Paradise of Śākyamuni
10	Right wall of the North side	Great wall, 10 ft-8 ft 6 in	Paradise of god of physic
11	Right wall of the North side	Small wall, 10 ft-5 ft	Samantabhadra
12	Right side wall of the East	Small wall, 10 ft-5 ft	Ekadaśamukha

that, perhaps, the images know who was the painter and what is his name. Oh, no one knows, but God does.

These fresco paintings are so significant and wonderful ancient Buddhist arts that ever painted and produced 1320 years ago, and yet I can't find suitable adjectives in my criticism upon these great and exquisite color and lineal achievements in this Golden Hall without giving the words "sublime," "decent" and "prolific." All the figures in these fresco-paintings are treated in the utmost superb style of the ancient Indian mura or Romans', therefore, if any viewer stands before these Buddhist image paintings, he will be sure to bow down his head by the profound dignity and sublimity of these ancient art skills and to feel his religious thankfulness in his mind. These frescoes are truly outstanding and supreme masterpieces among the masterpieces in the art world of Japan.

Judging from the technical point of view these wall paintings are so grandiose in the composition, skillful in the expression, delightful in the treatment, fanciful in the execution and so rich in the religious poetic fancy and beauty, and all are decent and religious transcendent poetical in the harmony, accent and effect, and that each principal image and Bodhisattvas are practiced in the transparent simplification vigour and beauty. Buddhist robes are treated in such a light and complicate touch of the brush of the artist. The poses and features are, indeed, after the Aryan style of old. The Buddhist clothes of each principal image are handled with some Buddhist flowery letters in the ancient India, and some principal images are decorated with exquisite and beautiful necklaces, flowery-laces. Back decorations of each principal image are all designed with nice Indian lotus flowers in Sānchī. The Buddhist robes, scarves, and other Buddhist decorative clothes for the images are treated after the Southern European style mura-painting. And that so skillful and charming light and shade are given to those decorative Buddhist clothes for them.

The technique to the pedestals of the images is, it is said, after the mediæval Hindu style and Gandhāra's, and a sort of Persian technique is mixed with. Thus, these ancient skills of colors and lines in this Golden Hall are always breathing an ancient exotic idea and superb and supreme unimitative exotic expression and treatment. Indeed, these wall paintings are unassailable color achievements and outstanding fresco paintings in the long rolls of our art history in

Japan. Ever since that time such grand and majestic wall-paintings have never been handled and worked out by any other artist in Japan, and moreover, we have no instances in the execution for such eyeful, charming, fanciful, beautiful and grand wall-paintings like these frescoes in the Golden Hall in this holy temple of Hōryūji in Nara.

The each width of these frescoes, No. 1, No. 6, No. 9, and No. 10, is about 8 ft. 6 inches, and the each height is about 10 ft. while the each height of the other frescoes, No. 2, No. 3, No. 4, No. 5, No. 7, No. 8, No. 11, and No. 12, is about 10 ft. and the width is about 5 ft. each.

The thickness of the walls is 18 cm. and they are plastered with limes and white-wash, and then, all the wonderful Buddhist images and canopies are treated and painted in the colors of vermilion, green, purple, yellow, and indigo, black color with light red. And all are finished up with beautiful free flowing and rythmical lines, and other Buddhist decorations are colored with brilliant mineral pigments in those far off days.

*The accurate dimensions of the Fresco paintings**

D.m.s. Wall	Width			Height	
	Upper	Middle	Lower	Left	Right
1st	8 ft. 7.8	8 ft. 4.6	8 ft. 4.7	10 ft. 3.7	10 ft. 3.8
2nd	5 ft. 2.3	4 ft. 9.6	5 ft. 0.5	10 ft. 3.7	10 ft. 3.3
3rd	5 ft. 2.1	4 ft. 8.8	4 ft. 9.5	10 ft. 3.4	10 ft. 2.7
4th	5 ft. 1.4	4 ft. 8.6	4 ft. 9.65	10 ft. 2.9	10 ft. 2.5
5th	5 ft. 2.3	5 ft.	5 ft. 1.3	10 ft. 3.4	10 ft. 3.4
6th	8 ft. 8.0	8 ft. 5.0	8 ft. 5.7	10 ft. 3.15	10 ft. 3.15
7th	5 ft. 1.1	4 ft. 8.9	4 ft. 9.7	10 ft. 1.95	10 ft. 2.0
8th	5 ft. 2.2	4 ft. 9.25	5 ft. 0.5	10 ft. 3.0	10 ft. 3.0
9th	8 ft. 8.0	8 ft. 5.0	8 ft. 6.1	10 ft. 2.4	10 ft. 2.7
10th	8 ft. 7.3	8 ft. 3.6	8 ft. 3.6	10 ft. 3.1	10 ft. 3.1
11th	5 ft. 2.5	4 ft. 9.7	5 ft. 1.35	10 ft. 3.45	10 ft. 3.9
12th	5 ft. 2.5	5 ft.	5 ft. 0.7	10 ft. 3.8	10 ft. 3.9

* The investigation of the Department of Education in Japan.

(From the *Hōryūji Hekiga no Kenkyū*)

The artist of these great skills and the greatest important national art treasures, according to our art history was a great and gifted Kurabe Tori, a noted sculptor and bronze caster in those days, or else he might be a great and giant Buddhist Priest Donchō, who was once a teacher and the first chief priest at the Hōryūji temple in those bygone days. But to our great regret we have no authentic record about the artist, in both of the temple and Buddhist art history of old Japan.

The date of the completion is also uncertain and no record is also found in any of the scrolls of "the ancient arts catalogues", "the Dairy of 7 great temples in Southern Japan" and "the pilgrimage for seven great temples in ancient Japan." Certain art theories on the wall-paintings at this Golden Hall are written in the above mentioned scrolls. But it is very, very regret that date or period of their completion are not at all described at all, at any rate, it is surmised that the period of the completion was the era of the 38th Emperor Tenchi, A.D. 662-671. It is a middle stage of the Hakuho period in our country.

Here runs a few of my expositions and explanations on each fresco painting on the four walls of this holy house:—

1. Heavenly Paradise and Treasures World of Buddhism

This grand fresco painting is treated on the east side great wall at this Golden Hall, the scene is "Heavenly Paradise and Treasures World of Buddhism": The principal image, Buddha is seated in a holy and sacred lotus flower designed gorgeous pedestal of 3 steps, and he is holding his left arm and his hand upon his breast as a symbol of his great realization, satisfaction, and perfection in Buddhism. And he shows his sincere love, mercy and his dignified innocency in his sublime religion. And his right hand is handled in putting on his cross legged knees.

The treatment and expression of the feature are quite unforgettably noble, charm and so exquisite proportion; the straight outline of the nose with its delicate nostrils, the refined mouth is a world of love and mercy, and showing the dignity and his supreme character. The broad forehead with wide arched eye-brows and a noble width between the eyes show his great sense and wisdom, the soft and meek eyes are a symbol of a charm and attraction. The large ears

set closely to the head are marks of his good fortune and are of quite exceptional charm and loveliness. Thus all are a strong characteristic of the artist in those far off days of old.

The principal image, Buddha has his 12 attendants on both sides of him: 2 Bodhisattvas and his 10 great Apostles. The names of the Bodhisattvas, the one who is standing in the right side of Buddha, is Bodhisattva Avalokiteśvara, a Buddhist spiritual and ideal deity of love and mercy, who has a Buddhist treasure mirror in his right hand, and holy lotus flower is so decently treated in his left hand. And a prolific and ornate Buddhist crown is handled on his head and double radiant circles are sublimely worked out over his head. He has 2 of his brilliant necklaces around his softly treated neck. All are indeed profound stillness and perfection in the doctrine of the religion.

The name of the other Bodhisattva is "the Mahā-sthāmaprāpta," a Buddhist ideal and spiritual being of trustfulness, sincerity and powerfulness. This Buddhist deity is also standing in the left side of the great master Buddha; and a Buddhist treasure bottle in his right hand, and in his left hand a Buddhist flower for Buddha. He, also, has a brilliant Buddhist crown upon his head. And radiant double circles are applied over his head to make his personality more sublime. His necklaces and bracelets are worthy of our deep notice; and are always gladden the hearts of viewers. His lotus flower pedestal is almost faded with great ages.

The names of the 10 great Apostles of the Buddha are 1st, Mahākāśyapa; 2nd Śāriputra; 3rd, Ānanda; 4th, Subhūti; 5th, Pūrṇa; 6th, Mahā-maudgalyāyana; 7th, Mahākātyana; 8th, Aniruddha; 9th, Upāli; and 10th, Rahula. All these 10 Apostles are treated at the background of this grand art treasure. These images are not sketches of their features; so I can't tell here who are which and which are who about these images. However, the features of these Apostles are executed in the expression of their realization and satisfaction. And some are handled in young priests and others are old. Thus all the figures are such decently treated on the light, brilliant and radiant waves of a morning clouds in the eternity of Buddhism.

The beautiful Buddhist robes and scarves for these images are transparently exquisite and nice that nothing is to be more desired than these technics of the color scheme, especially, the principal Buddha image is a charm and an attraction to the viewers.

A Buddhist grand canopy is treated so decoratively above the head of the principal image, and on both sides of a grand and decorative canopy, 2 of designed beautiful phoenixes and sweet and refined angels are worked out in so much higher appeal and deepest charm in the attractive brush of the artist. The height of this art treasure is about 10 ft. and the width is 8 ft. 6 inches.

This ancient lineal and color skill in the Hakuho period, in the latter stage of 6 century, is somewhat shrunk on because it was repainted and mended on the base of the white-wash in the period of Kamakura (11-13 century), so that some and certain art historians say that a great repairment had been given to these historical important art treasures of Buddhism during the Kamakura period.

In the foreground of this historical important fresco painting a few of Buddhist ceremonial utensils are so decoratively and nicely arranged in good order. And some offerings are treated in the right front part of great Buddha. And on both sides of the principal image's pedestal 2 flaming treasure balls are one by one so sumptuously arranged in our eyeful good order.

II. *Samantabhadra* ; "*Fugen Bosatsu*" ?

This Buddhist ideal image painting is executed on the east south wall in this historical important grand hall. All is treated in so prolific and refined free flowing and rythmical lines and eyeful nice and delightful colors.

The image is seated on a brilliantly decorated Buddhist pedestal ; and he is in a state of his utter satisfaction and perfection making his innocent Buddhist fingers sign of the vast idea of Buddhism with his right hand and he has a long nice and sweet lotus flower in his left hand. Exquisite bracelets are handled in both of his wrists, and especially, that decorative Buddhist necklace is a charm of our attraction. A superb Buddhist crown is treated on his head.

The name of this ideal image is uncertain to this day, but some art critics say that this is an image of a Buddhist god of wisdom and virtue, "*Samantabhadra*" in Sanskrit. We call him "*Fugen Bosatsu*" in Japanese. But it is not yet decided upon.

A Buddhist canopy is handled over the head of this image. It is decorated with a row of beautiful tassels, therefore, it has a worth

viewing and as well as our deep appreciation. The height of this fresco is about 10 ft. and the width is about 5 ft.

III. *Avalokiteśvara*; "*Kanze-on-Bosatsu*"

This supreme Buddhist ideal image is "*Avalokiteśvara*," a Buddhist God of Love and Mercy, who is painted on the south-east wall. He is painted in a standing image on a nicely designed lotus flower pedestal upon which exquisite color schemes are washed. The expression of the feature is, indeed, lovely, fanciful and full of mercy, the eyes are a world of sympathy and love, the nose is a mark of his good judgment and good sense, the sweet and refined mouth is a symbol of his teaching a good lesson and doctrine to the honest people here below, and the large and long ears are marks of his uncommon being and his good fortune. Thus all are treated and worked out in the expression of thankfulness, mercifulness, and loveliness in the supreme doctrine of Buddhism. A radiant circle as an uncommon being is worked out over the head of this Buddhist deity and a decent and brilliant Buddhist crown is also applied on his head with the deft hand of the artist; so that all the treatments for this image give us our highest appealing and the deepest appreciation to our hearts' content. And a few of small Buddhist ideal images are painted in the crown of this *Avalokiteśvara* as his superb decorations and these decorative small images also deserve of our close examination and the deepest appreciation.

Although this image is discolored and faded with great ages; yet it has a power of attracting our attention most as a great important national art treasure of Nippon.

The height of this fresco painting is about 10 ft. and the width is about 5 ft. Thus this image is always breathing the air of the harmony of colors and lines for these 1,300 years. His Buddhist robe and scarf are such transparently beautiful and wonderful to our eyes, and he has a Buddhist colored beads for prayer in his left hand, and with his right hand he shows his Buddhist fingers sign of his utmost innocency. On his both arms nice and beautiful bracelets are worked out as his decorations and to add his dignity.

IV. *Mahāsthāmaprāpta*; "*Seishi Basatsu*."

This effective ancient happy gift of colors and lines is an

image of "Mahāsthāmaprāpta"; a Buddhist Deity of Sincerity, Power, and Truth, and he is treated and painted in the south-west wall in this Golden Hall. This image is, also, standing on a splendid double petals lotus flower pedestal, and his innocent and satisfied feature is worked out in the half side view. He has a radiant Buddhist crown upon his head, and a radiant circle, as a Buddhist deity, is treated over his head. He is indeed in a state of his all perfection, satisfaction and innocency in his mind and in his pose.

The expression of the feature is truly an incarnation of trustfulness and powerfulness in everything which would happen before him. The treatment of the pose is almost the same with the one in "Avaloketiśvara" a Buddhist Deity of Love and Mercy that I have mentioned above. And the light and shade of the colors are so effective that they are worthy of our close examination and deep appreciation as an outstanding fresco painting in the art world of Japan.

The height of this art treasure is about 10 ft. and the width is about 5 ft.

V. *Maitreya, "Miroku Bosatsu"*

This grand interpretation of the vast idea of Buddhism is depicted on the west-south wall. But to our great regret that the name of the image is not yet decided upon by any art historian and art critic in Japan. Some say that this is an image of Bodhisattva Maitreya; a Buddhist God of Hope, Love and Forbearance; "Miroku Bosatsu" in Japanese, but this view point and decision is not yet come out true to the arts and the religious world of Japan, therefore, the matter shall remain forever as it is now.

At any rate, this fresco painting is one of the outstanding one in this grand hall. The image is treated in a seated pose on a splendid and beautiful pedestal of the design of lotus flower. The technics and treatment and composition are almost the same with the ones of the No. 2, "Samantabhadra"; a Buddhist God of Wisdom and Virtue, who is executed in the east-south wall in this holy house. Especially the robes and scarf of this image deserve our utmost attention. He has a grand Buddhist crown on his head, and a radiant circle is also treated over his head. And an exquisite and ornate Buddhist canopy is also painted over this Buddhist ideal image of the fresco painting. The treatment and expression of the feature is always breathing the air of sweetness and all is satisfaction and perfection in Buddhism.

VI. *Paradise of Amitābha*

This sublime and superb ancient skill of art in the period of Hakuho, in the earlier part of 7th century, is painted on the west great wall in this Golden Hall, and this is, what we call, an interpretation of "Heavenly Paradise of Amitābha," and is one of the most sublime and grand masterpieces of fresco paintings in the religious art world of Japan.

In this fresco painting about as many as 20 Buddhist ideal images are executed so ornately and exquisitely with wonderful skill in the technics of the ancient Indian style and Gandhāra, and then a most typical skill in the Buddhist art is done in an utmost superb effect and a strong assurance, so that this fresco painting is always breathing the air of the best harmony of colors and lines, and always attract the most careful attention of viewers among the 12 frescoes here.

The principal image Amitābha who is seated on a large and grand lotus flowered brilliant pedestal with his legs crossed, and on either side of him stands two attendants with their prolific decorative Buddhist crown upon their heads. Amitābha is seated and making his sublime fingers sign of his powerfulness, innocency and enlightenment upon his breast with his arms and his utmost delicate fingers those which show us his deep realization, all satisfaction and utmost perfection in his religion. Thus he is preaching his sermon for us here for these 1,300 years. The chief point of his doctrine in his sermon, runs here in my short version:—

"All are not to go well with us here;
Man may come and man may go,
All are gone, and never must return,
To sleep in peace is a Paradise with us!"

Amitābha, the principal image, is worked out and treated in such an extreme stately feature with his large and long eyes half closed in order to show his peacefulness, tranquillity and realization on the way of the human life here below. His delicate hands and fingers have a high worth of our close examination and the deepest appreciation; for on the palm of his right hand a "Buddhist wheel of fortune" is treated as a symbol of a supreme absolute deity in the religion. The delicacy of the fingers is a mark of his tenderness and loveliness in his mind. Such a delicate treatment of the fingers is beyond the reach of common artists of nowadays.

The two standing attendants are "Avalokiteśvara"; a god of love and mercy, and "Mahāsthāmaprāpta"; a Buddhist god of sincerity, power, and trustfulness. The two are standing in the right and left sides of the principal image. "The Avalokiteśvara" is standing in the right side of Amitābha, and he has a gorgeously painted brilliant crown on his head with the designs of small Buddhist images. The expression of his feature is extreme loveliness and full of tenderness and mercifulness. And he has a beautiful colored beads for prayer in his left hand and he has a nice lotus flower in his right hand, and he is dedicating it to his principal master, Amitābha. Another attendant, "Mahāsthāmaprāpta" is standing in the left side of the principal image, and he also has a splendid and prolific Buddhist crown on his head with a design of holy lotus flower, and he has 2 important Buddhist treasures in his left hand, and has a pair of long lotus flowers in his delicately treated right hand. His pose, indeed, is trustfulness and powerfulness, and all and every inch is full of dignity. Both are standing on the double petals of lotus flower pedestal in a brilliant morning cloud. And the same radiant circles are treated over the heads of them. The Buddhist robes, scarves, necklaces and bracelets of theirs are the ornaments worthy of our appreciation.

The treatment of the features of these 2 ideal images is so rich and appealing to our religious and artistic sentiment in the value of the delineation of this fresco painting. It seems to me that, the every technique in these images is after the ancient Aryan style or old Greek's. And the both in the treatment of the pigments and in movement of the brush are also the same with the ones in old Greek.

In the upper ground of this fresco painting an utmost beautiful canopy is so majestically and wonderfully painted and it is ornamented with some Buddhist treasure balls and all sorts of painted and designed tassels. And it is said that this canopy is one of the most attractively painted one in those far off days of Hakuho (7th century).

On both sides of this brilliantly painted canopy 6 small decorative Buddhist images are handled and worked out in the skillful brush of the artist, and all are seated images of innocence, satisfaction and perfection, and that though they are small in comparison with the others, their extreme stately features are the objects of our highest admiration and the deepest appreciation among these 12 ancient skills here.

The color schemes are so refined and elegant that they are typical ones which produced in those bygone days of old Japan.

In the foreground of this Mura are treated a few of Buddhist priests, saints and sages, but the fade and discolor in this art treasure prevents me from giving clear expositions for the readers in this passage.

The height of this great and grand fresco painting is about 10 ft. and the width is 8 ft. 6 inches.

VII. *Avalokiteśvara ; Kanze-on-Bosatsu* "

"A Buddhist God of Love and Mercy"; this Buddhist image is painted in the west-north wall in this holy and treasure hall, and is a standing pose of "Avalokiteśvara" in Sanskrit; and he is handled in colors and lines, and a most innocent, merciful and dignified feature with which this image is treated on this wall. Although all are so severely faded and broken with the great ages, but they have a charm and appeal so much in the treatment of his crown and necklace. A luminous ornamental halo is also applied over the head of this image. And on both sides of the double radiant circles 2 Buddhist treasure balls with burning flames are designed and applied one by one so artistically and religiously.

The height of this wonderful art is about 10 ft. and the width is about 5 ft.

The fade, discolor and severe damage in this art prevents me from my clear exposition and explanation here. At any rate, the image is no one but "Avalokiteśvara."

VIII. *Manjuśrī ; "Monju Bosatsu"*

The name of this Buddhist ideal image is not yet decided upon by any Buddhist scholar, Buddhist artist and art historian till this day. This image of fresco painting is treated on the north-west wall in this sacred ancient beautiful edifice.

The image is executed and handled in a seated status with crossed legs on the double petals lotus flower pedestal in colors and lines. His attractively charming and dignified feature is always breathing the air of the best and superb harmony of ancient colors and lines. Therefore, the refined mouth, merciful eyes, senseful nose, and sweetly and nicely painted cheeks, the broad forehead, etc. are indeed true

to the name of a Buddhist deity. So that this image always attracts the viewers' attention most.

A certain art historian says that the name of this image is "Bodhisattva Manjuśri," a Deity of Wit and Learning, "Monju Bosatsu" in Japanese. Manjuśri is always treated on the head of a fearful lion; this shows his supreme nature and his profound wit and learning, and he has a scroll in his hand, so that there exists a riddle in regarding to this image. Doesn't any one solve this riddle for the art world of Japan as well as in the world?

A Buddhist wonderful and exquisite canopy is also treated and painted over the head of this grand image. Although it is so severely broken with great ages, yet it has such a higher charm and so deeper appeal for us in its supreme treatment.

The height of this riddle fresco is about 10 ft. and the width is about 5 ft.

IX. Paradise of Śākyamuni

This grand and wonderful art treasure is a scene of "Heavenly Paradise of Śākyamuni," and which is practised in the north west great wall. In this fresco painting pretty many Buddhist spiritual beings are expressed and handled in colors and lines with the happy and gifted hand. The principal image is Gautama Buddha who is also seated in a brilliantly decorated lotus flowered pedestal which is wonderfully exquisite and such an elaborated one that ever designed with lotus flower; and that a few of the Buddhist giant guards who are holding the Buddha's pedestal in the middle part of this wonderful 3 steps pedestal.

The Buddha is treated and painted in his extreme dignified and stately countenance of the feature and is seated in this wonderful 3 steps pedestal; and that he shows his utmost innocent sign of his invocation with his so delicate fingers upon his breast, and his attractive pose is his effective and earnest prayer for the people at large here below. His noble forehead, finely and attractively painted eyes, nose, ears and mouth, and the characteristic look of thoughtful idea, are all indeed symbols of his supreme and dignified being. His Buddhist robe and scarf are, especially, throwing the charm and appeal to the viewers here. Being he was a priest he has no crown on his head, but triple radiant circles are painted over his head.

And Buddha's 12 dignified, graceful, and thoughtful attendants

are worked out here on both sides of him, and they are all joining their delicate hands, and are offering their prayers for him and paying their deep reverence and respect for him. In the lower part of the 10 attendants there crouched 2 large lions with his ferocious eyes. The spiritual and ideal beings are treated all in their standing poses.

The names of the 12 attendants are "four guardian gods of the country"; 1st is "Dhṛtarāṣṭra" who always guards in the east part, 2nd, "Virūdhaka" who always guards in the south part, 3rd, "Vaiśravaṇa" who always guards in the north part, and 4th, "Virpakṣa" who always guards in the west part :

With a sword in his hand
"Dhṛtarāṣṭra"; "Jikoku-ten"
Is glaring at the east.
With a spear in his hand
"Virūdhaka"; "Zōjyō-ten"
Is roaring to the south.
With a Pagoda in his hand
"Vaiśravaṇa"; "Tamon-ten"
Is staring far in the north.
With a brush in his hand
"Virūpakṣa"; "Kōmoku-ten"
Is thinking something upon.—

On either side of the principal image 2 graceful Bodhisattvas are handled in their standing poses, and they are paying their great reverences for their master. The radiant circles, the nice and superb crowns, robes and scarves and necklaces of theirs are treated almost the same with that I have mentioned above passage. And "2 heavenly kings," and "2 powerful and potent wrestlers," "2 Buddhist highest priests," etc. All are wrapped and clothed in the utmost eye-filling and attractive lined and patterned Buddhist robes and scarves in the Buddhist attires of 3,000 years ago.

These wonderful color achievements in the era of Hakuho, in the early part of 7th century are, indeed, a most sumptuous, sedate, and so delicate as well as complicate art works in the religious art world of Japan. But to my great regret the fade and damage of this art treasure keeps me off my perfect exposition and explanation for our dear readers :—

“A well balanced composition,
 And such finished lines,—
 Characteristic receding plans,
 A masterly handling of light,
 And a sweet classical
 Restraint and orderliness
 Were chief aims of the artist
 To this world's art treasure.”

A grand Buddhist canopy with decorative tassels is also worked out and hangs over the head of the Absolute master, Gautama Buddha.

The expressions of the features of these Buddhist spiritual beings are all ever lasting and profound silence in the realization of the way of human life. Therefore, there are nothing to be more desired than these, and that all the scene is a land of the profound sublimity in the vast idea of Buddhism.

The height of the fresco painting is about 10 ft. and the width is about 8 ft. 6 inches.

X. Heavenly Paradise of Bhaiṣajyaguruvaiḍūrya- prabha Tathāgata

This historical important mural painting is treated in the north-east great wall in the sacred hall of Buddha's soul. This is a sublime scene of “Heavenly Paradise of Bhaiṣajyaguruvaiḍūrya-prabha Tathāgata,” in Buddhism, who is a Buddhist spiritual being of physic and medicine, e.i. a Healer of both spiritual and mental in our way of life in the religion. He is seated in a large Buddhist wooden chair with his merciful, extreme dignified, stately, and such an innocent feature. But owing to the severe damage and fade I can't make a clear and vivid exposition and explanation here. He has, it seems to me, holding a bottle of medicine, for the believers, in his right hand, and his left hand is put on his knee. Under his feet a pair of nicely treated triple lotus flowers are applied as his holy shoes, or they may be a small pair of his pedestals. And an attractive and charming Buddhist sacred and holy canopy is painted so decoratively above his double radiant circles and his head. He expresses indeed, all his innocence, satisfaction and perfection.

On either side of this principal image 10 attendants are depicted

in their states of their great satisfaction and innocence in the realization of Buddhism. Among them 4 are Bodhisattvas, 2 are higher Buddhist priests and four guardian gods of the country: Dhṛtarāṣṭra, Virūpākṣa, Virūḍhaka, and Vaiśravaṇa. These four figures are executed in their utter resentment expression to guard and protect their principal master, the Healer. And other 6 attendant figures are handled in the expression of their profound stillness and utmost tranquillity, and their eyefully beautiful Buddhist crowns are painted and treated so effectively on the heads of the 4 standing Bodhisattvas, the names of their are uncertain, and I have no knowledge to make them clear here.

In the background of this mural painting two sweet and charming cherubim are painted and designed on both sides of the grand canopy after the ancient Greek style. These nicely treated charming cherubim are flying above the heads of the attendants, and it seems to me, that they are singing their sweet songs for the Majestic Healer. These European styled cherubim in the Buddhist painting are a great point of our discussion among the Buddhist scholars, art historians and critics in the art world of Japan. But for my part, the space will not allow me to debate them here.

A chimera like animal, perhaps, it may be a tiger, is expressed in the foreground of this wonderful art treasure, but it is so faded away with great ages and by their careless treatment to this art at this temple.

The lines of this grand and wonderful interpretation for the spiritual super beings in Buddhism are so rythmical and free flowing that no artistic defects could be found even by a professional fresco-painter or a great art master. Indeed, this art is executed in such a high key of the lines and colors. Therefore, we have no difficulty to picturing ourselves what this fresco painting might have been like when it was fresh from completion.

The Lines in this Art

The lines swell and then out,
They are taut and limp and
Free and so constrained
With so and such smooth light brush!

The decorations and patterns on the Buddhist robes and scarves are wonderfully decent, refined and such elegant, and they are always gladden the hearts of the viewers and visitors here. The color scheme is so light and bright that it soothes our minds so much the better. The composition of this spiritual and religious art treasure is, truly, an unforgetably noble and grand among the arts that ever worked out in ancient era of Hakuho, in the early stage of 7th century.

The width of this fresco painting is about 8 ft. 6 inches, and the height is 10 ft.

XI. Samantabhadra ; "Fugen Bosatsu"

This important mural painting is one of the greatest masterpiece among the 5 masterpieces in this Golden Hall. This Buddhist ideal image is depicted on the north-east wall. The name of this spiritual being is Samantabhadra ; Fugen Bosatsu, in Japanese, and he is seated on the back of a huge Indian elephant with a brilliant crown upon his head. The elephant is almost discolored and faded away with the great and so many years, so that one can't almost see it with the naked eyes. But we can see and notice the 4 beautifully designed lotus flowers elephant's sandals or they may be his shoes, which is applied on his huge and great paws, and hind legs as an Buddhist sacred animal.

The feature of this Buddhist spiritual being : "Samantabhadra" expresses indeed sublimity, satisfaction, perfection and innocency in his utter realization. The feature is treated in his half side view. In this masterpiece only a sweet natural movement and activity in the art is so deftly shown with the skillful brush of the artist. Therefore, the technics and the handling are so interesting to our æsthetic eyes and sentiments. The Buddhist robe of the image is treated so streamed down to the foreground over the side of the elephant, and it is so lovely and nicely flying for the sweet spring wind, and his Buddhist scarf is also sweetly flying for gentle wind. The image has something like an Indian sun flower in his left hand, which is also quivering and trembling for the soft zephyr, and that beautiful tassels of the canopy are, too, trembling and moving for the wind in this Golden Hall, I think. Radiant triple haloes are painted over the head this wonderful and exquisite Buddhist image to give a sublimity to him. His delicate hands, fingers and feet are well worthy of our deep notice ; and they, truly, brought

the artist to so much well-deserved fame. The height is about 10 ft. and the width is about 5 ft.

*XII. Ekadaśamukha ; Eleven-headed-god
of Love and Mercy*

In the east-north wall, a standing image of “an Eleven-headed-god of Love and Mercy”; Ekadaśamukha is painted with the artist's wonderful brush. But to our great regret this lineal and color elaboration is utterly and severely faded and shrunked with the long ages, so that we, almost, can't recognize what is what. Although this art treasure is so severely discolored, yet we can perceive his faded and faintly standing pose like a phantom in this Golden Hall. The feature, however, is so sweet, lovely and merciful to our eye, for he is giving his sincere mercy and love for the people who come here to worship him. It seems to me, he is standing on the double petals lotus flower pedestal with eleven masks of Buddhist imaged crown on his head. He, too, is all innocence, satisfaction, and all perfection showing his fingers sign with his so delicate fingers and hands, his left hand is treated in holding up to his lovely sloped shoulder, his right hand is down to his right knee. Thus he is showing for us that we have a Paradise in Heaven and a Hell in this world with us, and his fingers sign shows that he has no worldly wishes and avarices with him as he is a god of love and mercy in Buddhism in the Far East.

In the technical point of this image we have pretty many discussions with us in Japan. “However, this image fresco painting is a supplementary one in the era of Kamakura (11th-13th century), for the material of this wall-painting is not plaster lime, but it is all finished up with the only white-wash in the Kamakura period,” says the noted art scholar and art historian Dr. Seiichi Taki, and he is a greatest art critic in the art world of Japan.

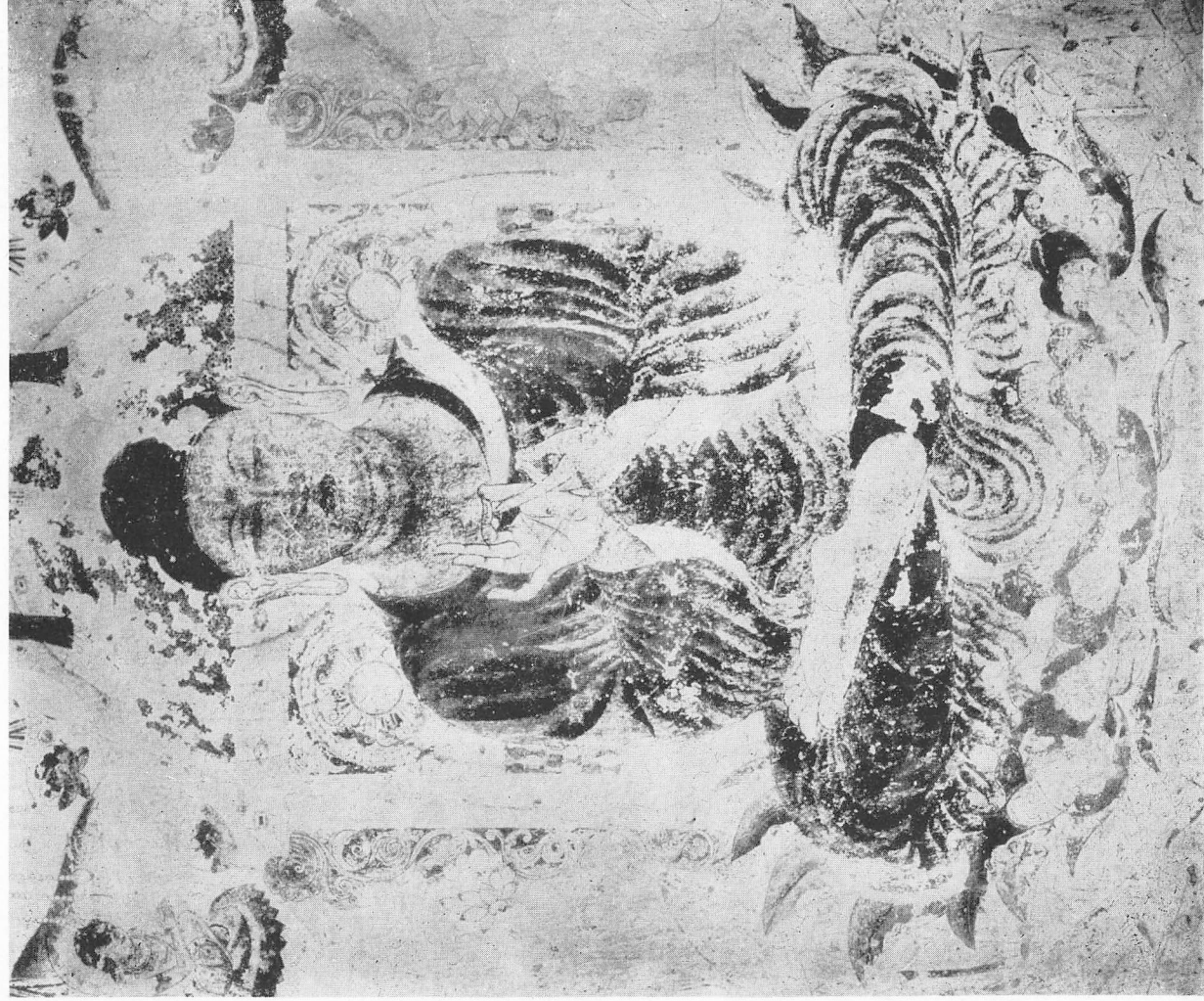
The height of this art treasure is about 10 ft. and the width is about 5 ft.

* * * *

In general control, to study these eyeful, grand and sublime religious art treasures is the greatest spiritual culture for us, and we feel just as if we were in a land of profound sublimity and heavenly paradise of the religion in the Far East. At any rate, to study arts of Buddhism is very interesting, fanciful and super poetic for us, the people who live in this floating world.



The Golden Hall of the Hōryūji Temple



Details from the Fresco-paintings in the Golden Hall (Amitābha)



Details

a left side attendant of Amitabha: Kwannon Bosatsu (Avalokitesvara)



Details

a right side attendant of Amitābha: Seishi Bosatsu (Mahā-Sthāmaprāpta)



Details
Yakushi (Bhaiṣajyaguru)



Details

a feature of one of the attendants of Yakushi (Bhaiṣajyaguru)

BOOK REVIEWS

金倉 圖照 著 印度古代精神史
(Enshō Kanakura: History of Ancient
Thoughts of India)

Iwanami-Shoten, Tōkyō, 1939. 8°, 4, 6, 445, 21 pages. Price ¥ 3.60.

Towards the end of the Vedic period and just before the rise of Buddhism a number of profound thinkers, not satisfied with the chaos of the Vedic pantheon and the old-fashioned speculations on the sacrifice, began to meditate seriously upon the unity of the universe. The result was the famous Upanishad-philosophy. Outside the orthodox Brahmanism and as reaction against it, there arose also various religious sects among which Jainism and Buddhism were the most triumphant. This is admittedly the most creative period of the Indian mind, and we must congratulate Dr. Kanakura, Professor of Indology in the Imperial University of Sendai, on his success in describing lucidly the historical development of Indian thought during this period.

Besides an introduction the book is divided into twelve chapters. The first of these treats the origin of the Indian philosophical thought reflected in the Rigveda. The position and importance of this oldest literary document of India is duly appreciated, and the germs of unitary thought are pointed out and investigated. Traces of further development of philosophical thought in the younger Vedas and Brāhmaṇas make up the chief contents of the second chapter, while in the next three chapters (III—V) the author expounds in detail the main topics of the old Upanishads. The history and meaning of the two fundamental ideas, brahman and ātman, and the doctrine of their oneness are briefly but plainly explained, and then the teachings attributed to Uddālaka Aruṇi and Yājñavalkya are analyzed and critically commented upon. Lastly the doctrines of saṃsāra and karman — the grounds of Indian religions — are taken up as the subject of study. A history of philosophy should not neglect the social and political background, and the rise of a great religion as Buddhism can not be understood without taking into

account the general tendency of the intellectual world of that time. In order to meet these demands the author endeavours to depict the political conditions of the new powers Magadha and Kosala in the sixth century B. C. (Chap. VI) as well as religions and intellectual activities in this period (Chap. VII). Next he proceeds to examine the doctrines of the so-called "Six Heretical Teachers" (Chap. VIII) and dwells at length on the person and tenet of Makkali Gosāla, the exponent of the Ājīvika-sect (Chap. IX). Now follows two long Chapters (X and XI): The first is devoted to Jainism and the second to Primitive Buddhism. The author spares himself no trouble in order to make clear the life and date of the founders, to describe the extent and history of the canons and to expound exactly the central concepts of these religions. The former chapter must be very welcome to Japanese readers as there has been hitherto no good manual on Jainism, while the latter will be a great help to the beginners of Buddhist studies which are so enthusiastically carried on in our country. The author concludes by giving a short survey of later systems of Indian philosophy (Chap. XII).

According to the author, the aim of the present work consists in depicting the outlines of the historical development of the ancient Indian thoughts in such a way as can be easily understood by men of culture. Instead of proposing new theories the author contents himself with presenting us a faithful delineation of the actual state of Indian studies. Except in the chapters on Jainism and Buddhism he has avoided almost entirely entering into technical discussions. So the book is exempt from dogmatic views and hasty conclusions. It is, however, not a mere introduction to Indian philosophy for beginners; even for specialists it contains much precious material. For example the chapter on the Ajīvikas (IX) not only proves to be a convenient collection of material but also helps us understand the position of this peculiar sect and its relation to Jainism. Seconded by his first-hand knowledge and wide reading, the author has never failed to grasp the kernel of each problem with which we are confronted, nor to enliven the readers' interest by quoting original texts and by referring to the best authorities on the subject in question.

On the whole we do not hesitate to admit that the present work supplies a long felt want, though the nature of the subject itself may offer some difficulties to those who are not equipped with a rudimentary knowledge of Indian philosophy. At any rate we are sure that this book will remain as the most trustworthy manual for students of the ancient Indian thought in our country.

It is not an easy task to write a book on Vedism, Brahmanism, Jainism and Buddhism in a scientific and critical spirit without committing a positive error. Each of these branches demands a special discipline of its own, and encumbers us with such an amount of materials and problems as would claim a life-long study. It is quite clear that the well-balanced knowledge of several branches of Indology can seldom be acquired by a single man. Almost every scholar, therefore, would perhaps like to differ from Prof. Kanakura on some point or other. A védisant, for example, would fain find longer chapters on the Vedic and Upanishadic philosophy, especially as Vedic studies are unduly neglected in this country. Although we possess an excellent book on the Vedic religion and philosophy by Prof. J. Takakusu and the late Prof. T. Kimura, materials have rapidly increased and remarkable progress has been made in every part of Vedic studies since the appearance of that work in 1914. An ample and systematic description of the contents of Vedic literature would have added much to the usefulness of Prof. Kanakura's work. Specimen translations of continuous passages out of the Brāhmaṇas and Upanishads would have been welcome as illustrations of the Indian mind and its way of argumentation. Mere reference to the standard works in foreign languages does not suffice. However familiar these manuals may be to specialists, general readers would scarcely have a chance of access to them.

Such criticism, of course, must not detract from the value and usefulness of the present work. Every reader will lay down the book with a feeling of admiration for the author's erudition and skill and with the hope that Prof. Kanakura may write a sister volume on the further history of Indian thought.

The printing leaves nothing to be desired, and to our great joy the book is almost free from misprints. The author himself enumerates only eight corrigenda on a leaflet which has been circulated privately since the publication of the book.

Feb. 17th, 1940

N. FUKUSHIMA
Tokyō

小野清一郎 共編 日本佛教の歴史と理念
花山信勝

**Co-editorship of Seiichirō Ono and Shinshō Hanayama :
History and Ideals of Japanese Buddhism**

Tōkyō, 1940 630 pages. Price ¥ 3.80

In memory of the thirteen anniversary of the late Prof. Daitō Shimaji, the collection of seventeen treatises on Japanese Buddhism has been published under the above-mentioned title, to which seventeen prominent scholars on Buddhism in Japan applied the whole store of knowledge. This work may be considered as a splendid contribution to the literature of the outset of 2,600th Anniversary of the Foundation of our Empire. The contents of the work are as follows.

1. The Origin of Japanese Buddhism and the Sankyō-gisho or Prince Shōtoku's Three Commentaries on the Saddharma-puṇḍarīka-sūtra (IV vol.), the Vimalakīrti-sūtra (II vol.) and the Śrīmālādevīsīmhanāda-sūtra (I vol.)..... *Shinshō Hanayama*
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5. Dengyō Daishi, the Founder of the Tendai Sect in Japan and the Saddharma-puṇḍarīka-sūtra *Ryōchū Shioiri*
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8. The Avataṃsaka Thought of St. Myōye, the Restorer of the Kegon (Avataṃsaka) Sect *Yukio Sakamoto*
9. The Highest Admiration of Prince Shōtoku by St. Hōnen, the Founder of the Jōdo Sect *Yenryō Sasaki*
10. Religious Awakening for Bodhi as seen by Dōgen Zenji the Founder of the Sōtō Sect *Taishun Satō*
11. "Turning towards the Tathāgata" and the Idea of Advent from the View point of Japanese Studies *Shōkō Ono*
12. The Worldly Morals of the Buddhist Monk of Japanese *Shōji Ishizu*
13. Lectures and the Methods of Studies on the Vijñānamātra System by the Buddhist Sects of Japan in the Tokugawa Period.. *Reimon Yūki*
14. The Consolidation of the Spiritual Culture of Japan and its Moment through the Efforts of Hakuin Zenji the Zen Master in the Tokugawa Period *Ginyū Nishi*
15. Concerning the Japanese Buddhism since the Meiji Era *Shōson Miyamoto*

16. Hon Gaku Mon or the Teaching of the Original Enlightenment and Shi Kaku Mon or that of the Beginning of Enlightenment *Bruno Petzold*
17. Lama *Tokwan Tada*

Feb. 8th, 1940

J. YOSHIMIZU
Tōkyō

大屋徳城著 寧樂佛教史論
(Tokujō Ōya : A Historical Essay on Buddhism
in the Nara Period)

1937 720 pages. Price ¥ 000

Although the works on the history of Japanese Buddhism are counted by ten such as the laborious works by Drs. Senshō Murakami, Junkyō Washio and Kōyō Sakaino, the manuscripts left by the late Prof. Daitō Shimaji, the valuable works by Professors Masashi Yokogawa and Bunshō Yamada, the new works by Professors Shinshō Hanayama, Mosaku Ishida and Yūsetsu Fujiwara, and "Studies in the History of Japanese Buddhism" by Prof. T. Ōya, the new work by the same Professor: A Historical Essay on Buddhism in the Nara Period is the first instance of a consistent historical treatise on Buddhism in that period. In this work the author who has risen to the top of his profession by the above-mentioned laborious work on the "Studies in the History of Japanese Buddhism," deals with the "Six Sects of the Southern Capital (Nara)" from the view-point of cultural history, without placing Buddhism in the Nara period under the restriction of that period, but bringing to light the aspects of repulsion and sympathy of "Buddhism of the Southern capital" with "Buddhism in the Heian period," especially with the Tendai sect of Mt. Hiei and the Esoteric Buddhism of the Tōji in Kyōto, further tracing the history of the activity and decline of the former in the Kamakura period as well as the history of its connection with the new sects of Buddhism in that period. Thus Prof. Ōya has

made an epoch in the historical grasp of Buddhism in the Nara period, by the "Historical Essay on Buddhism in the Nara Period," which may justly claim the title of the *history of Japanese Buddhism hinged on Buddhism in the Nara period*. The contents of the work are as follows.

- Chapter I.—Introduction
- „ II.—The Asuka Period (552-645) and the Hakuho Period (646-709)
- „ III.—Buddhism in the Nara Period (710-793)
- „ IV.—The Heian Period (794-893)
- „ V.—The Kamakura Period (1186-1333)
- „ VI.—Conclusion

May 5th, 1940

J. YOSHIMIZU
Tōkyō

田邊元著 正法眼藏の哲學私觀
(Hajime Tanabe: Personal Views of Shō-bō-gen-zō
or the Eye of the Good Law)

Iwanami, Tōkyō, 1939.

110 pages. Price ¥ 0.90

Dr. H. Tanabe the author of this work is a professor of Philosophy in the Kyōto Imperial University, and in points of his dialectic penetration and minuteness, sincerity and faithfulness in his researches, comprehensive concern with the whole aspects of nature as well as culture, and of the accuracy of his power of understanding which gains upon the core of the object of research with a deep sympathy, he is no doubt the highest authority on philosophy in our academic world, and also a man of rare scholar in that field of the world. This great scholar once reading the "Eye of the Good Law" by Dōgen the Zen Master of Japan about 700 years ago, was deeply impressed by the profound and minute speculation of the latter, and was inspired with great confidence in the speculative power of the Japanese and also moved by the greatness of Dōgen who exquisitely penetrated into

the logical conclusion of the systematic speculation of modern philosophy and admirably gave expression to it in the "Eye of the Good Law."

It is with the object of disseminating the above-mentioned "great confidence in the speculative power of the Japanese" among the people of our country as well as of elucidating the significance of the thought of Dōgen in the present generation. So, it is not too much to say that this work will prove that Japanese philosophy has begun to live on its own tradition, in other words, has begun to make for the philosophy of the world.

The contents of the work are as follows.

- I.—Introduction
- II.—Tradition of Japanese Thought and its Mission
- III.—Dōgen: The Eye of the Good Law, the Guide of Japanese Philosophy
- IV.—Nature of Absolute Meditation of "Attaining the Way"
- V.—Historical Nature of Absoluteness
- VI.—History of Time
- VII.—Position of Absolute Reality

30th March, 1940

K. NAKAJIMA
Tōkyō

宇井伯壽著 禪宗史研究

(Hakuju Ui: Studies in the History of the Zen Sect)

Iwanami-shoten, Tōkyō, 1940. 542 pages. Price ¥ 4.00

As for the history of the Zen Sect, the Ching-tê Ch'uan-têng-lu has been the most authoritative text on the subject and has produced an important effect upon the historical studies on Zen. But, since this text does not aim at transmitting the lives of Zen masters or telling the history of Zen sect, we are unable to arrive at perfection in our studies on the history of Zen sect only through this text. From such an opinion Dr. Hakuju Ui, Professor in the Tōkyō Imperial University has written "Studies in the History of the Zen Sect

or School," in which are compiled the seven parts of the fruit of his valuable studies on the subject depending on new materials unearthed from Tun-huang as well as various literatures. In this work Dr. Ui has investigated the careers of Zen masters along the lineage of Bodhidharma (Ta-mo) the founder of the Ch'an (Zen) succeeded by the second patriarch, Hui-k'o, and the lineage of Fa-jung the founder of the Niu-t'on-ch'an derived from Tao-hsin the fourth patriarch of the former lineage, as well as the three lineages of the Southern School under Hui-nêng, the Northern School under Schên-hsiu, and the *Ka-taku-shū* (荷澤宗) under *Jin-e* (神會), and has explicated their doctrines as well as the characteristics and vicissitude of the schools, thus having made a systematic study of the complicated and inexplicit subject of the history of Zen. So the work will not only supply the deficiency of the academic world, but also give an apposite, enlightening suggestion in the new field of studies.

Jan. 16th, 1940

K. NAKAJIMA

Tōkōy

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NEWS

The late Dr. Keiki Yabuki

Dr. Keiki Yabuki, Dean of the Taishō University and a Director of the International Buddhist Society was undoubtedly a distinguished scholar on Buddhism and the science of religion, and his researches attracted the attention of all scholars of Oriental studies. His work: Studies on the Three Stages School, founded by the monk Hsin-hsing in the Sui dynasty and his important contributions to Buddhist thought as well as to the science of religion all bear testimony to his sound knowledge and scholarship. We deeply mourn his loss.

A Biographical Sketch

Born in Fukushima Prefecture, 13th Feb., 1879.

Entered the monastic life of the Jōdo Sect, 1885.

Graduated from the Course of the Science of Religion in the Faculty of Literature of the Tōkyō Imperial University, in July, 1909.

Engaged in the study of the history of the Jōdo Sect, in the Post-graduate Course of the same University, Sept. 1909—Aug. 1913.

Lecturer of the Tendai-shū College, Sept. 1909—Aug. 1920.

Professor at the Taishō University, 1910—1939.

Appointed a Lecturer in the Faculty of Literature of the Tōkyō Imperial University, Sept. 1920.

Appointed an Assistant-professor in the same University, Jan. 1924.

Went over to U.S.A. as an assistant of Dr. Masaharu Anesaki, the America-Japan Exchange Professor, 1913.

Ordered abroad to prosecute his studies by the authority of the Jōdo Sect, 1915.

Studied in the Harvard University and the Manchester College, and visited France, Switzerland, Norway, Sweden & Russia, 1915—1917.

Again, ordered abroad to prosecute his studies by the authority of the Tōkyō Imperial University, Oct. 1922, visited Britain, France, Belgium, Holland, Germany, Austy, and Czecho-slovakia, 1922—1923.

Presenting a thesis, "Studies on the Three Stages School," secured a degree of Doctor of Literature from the Tōkyō Imperial University, 1923.

Received On-shi-shō (or the Prize given by H.I.M. the Emperor) from the Imperial Academy of Japan in appreciation of his "Studies on the Three Stages School," 1925.

Resigned his assistant-professorship of the Tōkyō Imperial University, May, 1925.

Held the office of the Director of the Tōkyō Municipal Social Work Bureau, April, 1925—July, 1926.

Died of Stenocardia, 10th June, 1939.

Main Works

阿彌陀佛の研究 (Studies in the Amitābha)

Heigosha, Tōkyō, 1909

三階教之研究 (Studies in the Three Stages School)

Iwanami, Tōkyō, 1927

鳴沙餘韻 (Ming-sha-yu-yin)

Iwanami, Tōkyō, 1930

法然上人 (St. Hōnen the Founder of the Jōdo Sect)

Iwanami, Tōkyō, 1932

鳴沙餘韻解説 (Commentary on Ming-sha-yu-yin)

Iwanami, Tōkyō, 1931

摩尼教 (Manichaeism, the Iwanami Series of Current Thoughts of the Orient)

Iwanami, Tōkyō, 1935, 1936

阿彌陀佛の研究 (Studies in the Amitābha, a revised and enlarged edition)

Meiji-shoin, Tōkyō, 1937

The late Dr. Genmyō Ono

Dr. Genmyō Ono was another distinguished scholar on Buddhism. He was a Professor in the Tōyō University and a Director of the International Buddhist Society. His scientific achievements in the

study of the history of Buddhist arts of the Mahāyāna wins an imperishable memory in our academic world of Buddhism. And all the credit of consummating the colossal enterprise of the Taishō Edition of Tripiṭaka under the supervision of Drs. J. Takakusu and K. Watanabe goes to the late Dr. Ono. It will be difficult to fill his place for many years to come. We sincerely mourn his passing away.

A Brief History

Born in Yokohama, 28th Feb. 1883.

Entered the monastic life of the Jōdo Sect, 1896.

Took part in the edition of the Taishō Tripiṭaka, 1923.

Granted a degree of Doctor of Literature, 1932.

Died of apoplexy, 27th June, 1939.

Main Works

- 佛教年代考 (Studies on Buddhist Chronology) 1904
- 佛教の美術及歴史 (Buddhist Fine Arts and their History) 1916
- 佛教美術概論 (Introduction to Buddhist Fine Arts) 1917
- 佛像の研究 (Studies in Buddhist Images) 1918
- 健陀羅の佛教美術 (The Buddhist Fine Arts of Gandhāra) 1923
- 極東の三大藝術 (The Three Great Arts of the Far East) 1924
- 五大山寫真集 (Illustrated Wu-ta-shan) 1924
- 佛教文學概論 (Introduction to Buddhist Literature) 1925
- 佛教美術 (Buddhist Fine Arts) 1926
- 大乘佛教藝術史の研究 (Studies in the History of Buddhist Arts of the Mahāyāna) 1927
- 佛像概説 (Outlines of Buddhist Images) 1928
- 佛教神話 (Buddhist Mythology) 1933
- 佛教解説大辭典 (總論) (Bibliography of Buddhist Texts, General Remarks) 1936
- 佛教の美術と歴史 (Buddhist Fine Arts and their History) 1937

The Annual Meeting of the Nippon Buddhist Research Association

The Twelfth annual meeting (1939) of the above-mentioned association was held at the Tōyō University, Tōkyō on the 14th of October, and was attended by more than one hundred Buddhist scholars of universities and colleges in Japan.

Programmes

1. General Meeting,—the opening address of Dr. Daijō Tokiwa, Professor of the Tōyō University, Buddhist Ceremony, and greetings by Dr. Junjiro Takakusu, Counsellor of the International Buddhist Society.
2. Reading from Researches (in the vernacular)
 - a. One Aspect of the Birth of the Mahāyāna Scripture
 Dr. Ryūjō Yamada, Professor of the Tōhoku Imperial University.
 - b. Studies in the Sanskrit Text of the Mahāprajñāpāramitā-sūtra
 Shintō Fujita, Professor of the Kōyasan University.
 - c. A Study of the Thought of Original Vows of the Amitābha
 Shinjun Senga, Professor of the Buddhist College, Kyōto.
 - d. Popularization of Buddhism in China
 Ryōshū Michihata, Professor of the Ōtani University.
 - e. Place of Ganjin Daiwajō, the Founder of the Ritsu Sect of Japan in the History of Japanese Buddhism
 Dr. Junkyō Washio, Professor of the Tōyō University.
 - f. Concerning the Ordination Platform of St. Nichiren, the Founder of the Nichiren Sect
 Zekyō Kobayashi, Professor of the Risshō University.

g. Dōgen Zenji the Founder of the Sōtō Sect as seen from the History of Japanese Culture

..... Taijō Tamamuro, Professor of the Komazawa University.

h. The Nichiren System of Doctrine as seen from the History of Buddhist Thought

..... Gison Shioda, Professor of the Sozan-gakuin College

3. Discussion.

4. Social Gathering.

Lectures on Buddhism for Foreigners in Tōkyō and its Vicinity

The following course of lectures for foreigners in Tōkyō and its vicinity was given by the International Buddhist Society, at the Tsukiji, Hongwanji Temple, Tsukiji, Tōkyō, and was well attended Hon Gaku Mon and Shi Kaku Mon or the Doctrine of the Original Enlightenment and the Doctrine of the Enlightenment that has a Beginning (in English)

.....Prof. Bruno Petzold (July 8th, 1939)

Concerning the Five-storied Pagoda

.....Prof. Tōka Tanaka (Jan. 28th, 1939)

Concerning Nibbāna (in English)

.....Rev. Rāstrapāl Sandilyāyana

The Logic of the Mahāyāna and that of Life (in German)

.....Prof. Chikai Sakato

(Feb. 15th, 1940)

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by Daijo Tokiwa—Daśabhūmikasūtra in Sanskrit and
Japanese, by Shoshin Tatsuyama—Concise Buddhist
Dictionary, by Hakuju Ui—Studies in the Amitābha,
by Keiki Yabuki—Shinran and His Religion of Pure
Faith, by Gendo Nakai—Outline of Japanese Buddhism,
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